PHILANTHROPIST.

VOLUME VII. NO 12. CINCINNATI, WEDNESDAY JUNE 21, 1843. WHOLE NO. 354

The Philanthropist,

IS PUBLISHED EVERY WEDNESDAY BY

GAMALIEL BAILEY, JR.

OFFICE, SIXTH STREET, NORTH SIDE, BETWEEN VINE AND RACE, TWO DOORS WEST OF COLLEGE STREET,

CINCINNATI.

TERMS.—TWO DOLLARS per annum if paid within six months after subscription.

To encourage subscription by combination of persons, twenty copies will be sent to one Post Office for 30 dollars, paid in advance. There must be no deduction from this amount for payment of arrears.

TERMS OF ADVERTISING.

One square of sixteen lines and under, first time, 50
" " each additional insertion, 25
" for six months without alteration, 5 00
" " twelve months without alteration, 8 00
Business cards, each per annum, 2 00

A liberal discount will be allowed on long advertisements.

N. B. Any person who procures five subscribers, shall be paid in advance, and for warding the money, shall be entitled to a copy for one year.

A. N. NEWTON,

DENTIST,

OFFICE WALNUT ST., SECOND DOOR ABOVE 4TH, EAST SIDE BELOW R. R. OFFICE.

A. N. NEWTON gives himself exclusively to the practice of the Dental profession, and pledges himself to the entire satisfaction of the patient, or NO COMPENSATION WANTED.

His positively exerts in unqualified terms, that his

ARTIFICIAL TEETH,

(on plate) and gold plate (sound one to a whole set) are superior to any others, in beauty, durability, elegance, easy adaptation, durability or cheapness.

BLOCK TEETH,

of superior quality, with or without gums, inserted in a manner never before practised in Cincinnati—they are durable, agreeable, and are durable,—combining, at the same time, all the advantages of the patent and plate, without the particular situation devoted to regulating the remaining teeth.

Diseased or decayed teeth, or teeth, or roots, extracted without pain, from root and the tissues. Consultation gratis.

Cin., June 7th, 1843.

C. DONALDSON & CO.

IMPORTERS AND DEALERS IN

HARDWARE & CUTLERY,

STEEL, BRASS WARE, & SADDLERY,

IN ALL THEIR VARIETIES.

No. 21 Main Street

CINCINNATI.

THE subscribers taking the water of the rising of Sand River as point, are now preparing for a return of business.

They are receiving new goods, and will continue to do so, all the season, and will be pleased, and at their intro duction to supply their old friends and all who may call on them, with good goods, and at prices to suit the times.

C. DONALDSON, & Co.

PORTRAIT PAINTING.

THE subscriber respectfully invites the Ladies & Gentlemen to call at the Portrait Gallery, Fourth Street, No. 60, first door west of Main, to see specimens of portraiture in oil colours.

M. W. HOPKINS.

May, 27th 1843.

Lawyers Cards.

JOHN JOLLIFF,

ATTORNEY AND COUNSELLOR AT LAW.

OFFICE, Third st., between Main and Sycamore, opposite the Post Office, Cincinnati.

He will practice in Clermont and Hamilton counties, and continue to receive the business of Hamilton, in that county shall be closed.

Dec. 27, 1842. 18-tf

WILLIAM BIRNEY,

Attorney at Law, Cincinnati, Ohio,

WILL attend promptly to the collection of claims, to cases in bankruptcy and to all other professional business which may be confided to him, in the Courts of Ohio and Federal Courts.

Office, Main Street, between 5th and 6th, opposite Gaines.

Feb. 24, 1843.

JAMES G. BIRNEY, Attorney and Counsellor at Law Saginaw City, Michigan. Will attend to the business of Land Agent in the Saginaw District (which this (Saginaw) county is) He will make investments for others in lands, pay over purchase money, pay taxes, and do business generally to persons interested in this part of the country, or desirous of becoming interested in it.

Saginaw, July, 1842. 51-tf

HENRY STARR.—Attorney and Counsellor at Law, Office, South East corner of Fourth and Main streets.

July 9th 1842. 51-tf

ALLEN & LANCASTER.—Attorneys at Law N. W. corner of Main and Seventh streets Cincinnati.

July 9th, 1842. 51-tf

JOHNSON & JONES, Attorneys and Counsellors at Law, office, S. E. corner of Main and Fourth to entrance on Main street.

July 9 51-tf

CHASE & BALL, Attorneys at Law, East third street, Cincinnati.

July 9 1842. 51-tf

EDWARD RENNAY, Attorney at Law. Office on Main street, Eastside, three doors above 5th.

July 30, 1841.

MASON WILLSON.—Attorney and Counsellor at Law. North Eastcorner of Columbia and Main street

July 9th, 1842

Communications.

Acquisition of Territory by the U. S

Dr. Bailey:—I wish through your paper, to call the attention of the northern men, and of the non-slaveholders of the south, to the principle which has governed the Federal Republic, in its action in relation to the extension of its dominion over Indian Territory. A plain statement of the facts in this matter, will convince every candid mind, that this principle has been, regard for the aggrandisement of the slave-holding interest. This will strike home with wonder when it shall be in mind that the political offices of the government, have been filled by southern gentlemen—representing this interest and none other; or by those pledged for political considerations, to consult their wishes. They have used this undue power, procured by intimidation, by promises of the arts of political chicanery, and by the large representation in the Congress of their peculiar property, to fortify and render permanent the institution of slavery, which enables the small class to which they belong, to monopolize the wealth of the South, and control the legislation of the Union. In the purchase of the Territory, out of which the large States of Louisiana, Arkansas and Missouri were afterwards formed, this motive seems to have been one not entertained by any statesman, except perhaps a few from South Carolina and Georgia. That purchase was demanded by the inhabitants of the whole Mississippi valley. It seemed absolutely necessary that the Western States should have an outlet for the products of their soil and manufacturing industry. The people had, at that time, no love for slavery, and demanded its abolition. Shortly after the purchase, Congress enacted that no slave should be introduced into that Territory *for sale*. This was done evidently with a view to the gradual abolition of slavery there. But this was early in the present century, and the slave interest had not then assumed to be the leading one of the country. As soon as it became aware of it, it proceeded with rapid and fearful certainty, to consummate the degradation of the laborer throughout that extensive and fertile Territory. We did not purchase it for this benighted interest of southern slaveholders; but it has passed into their hands.

In the acquisition of Florida the slave interest was here and was not. No other was needed there for its aggrandisement. The Spanish Minister, Don Onis, in a letter of the Spanish Minister to the Secretary of State, says, that the Indians and negroes in Florida, invegled negro slaves from Georgia. The General in his letter to General Gaines of April 8, 1816, ordering him to destroy the fugitives, makes no charge against its occupants, of their harbouring slaves and holding out inducements to them to leave their own.

Commodore Patterson, in a letter to the Secretary of the Navy, immediately after the destruction of the fort, says of negro slaves, "they have no longer a place to fly to, and will not be so liable to abscond."

No other motive, than that of breaking up a rendezvous for runaway slaves, was assigned for this hurried and sudden invasion of the territory of a country at peace with us—and secure, for they operated as an inducement to the slaveholders of Georgia and Alabama, access to the hiding places of runaway negroes. The acquisition of Texas was held by our eager statesmen, in violation of the Constitution and, in the case of Louisiana, was justified only on the ground of national necessity. The most urgent national necessity, seems made in later days of slave interest domination, to have been the security of negro slaves in Georgia.

This same theory of political necessity has attended the violent efforts of slaveholders from 1820 to the present time to extend the institution of Texas over Texas. Our Government has left unused no means to consummate the dreadful project.

The first one was the offer to Mexico in 1825, of a million of dollars for Texas. When this was rejected, our executive threatened war, and strove by inflammatory messages to Congress and by executive insults to Mexico through ministers, to involve us in a war with that feeble nation. It would then, by conquest, go to wrest from her the most fertile spot of her domain. While these means were in operation, bodies of armed men were collected through our country, and under the eye and with the connivance of our Government, for the avowed purpose of wresting from Mexico Texas. Texas was said to secure the acknowledgement of Texas independence, a preliminary to annexation, before the most sanguine friends of Texas proceeded she had declared it. And at this time, the annexation has been prevented only by the most determined opposition of the whole north. And there is still imminent danger that the powerful aristocracy of the slaveholders will effect this sh'ameful purpose.

The motive in this movement, they have not even attempted to clothe. Conscious of power they have demanded it *as their right*, to add to their power, *so* to speak, their political influence, indicately phrased, between their political influence and that of free labor. This singular arrogance may be illustrated by the following extract from the Charleston Mercury, which, after speaking of the jealousy felt by the north against it, that it will increase the political weight of the southern states, *we our best reasons for it.*"

While the slaveholders and their partizans who have emigrated to our free Territories have been busy in forcing slavery into territory, easily converted into slave states, they have coaxed and offered to cede immense tracts of lands on our northern border. Longer to promote the claim setting up Canada by our Congress in 1842, and, while the Ashburton treaty was in progress, she sought to get it was designed to accomplish nothing, but ask you to examine attentively the negotiation, in reference to the disputed North Eastern boundary, and the Oregon Territory. You will see, I am confident, that the readers of the shameful sacrifice of the Territory of Maine and Massachusetts in the recent treaty. Those States, lost by that treaty, 3,207,800 acres, for which by a strict Government, as extraordinary as unprecedented, the United States, just for Britain, pay them $300,000. The distinguished author of this ignominious treaty defends it on the "glorious principle of compromise." This same shrine compromise, has already sacrificed another million of acres, and the present generation revils which blast their prospects render their professions of love for equal rights, a byeword and mockery throughout the world, and pull down upon their heads the curse of posterity. The scathing drought is again commended to our eyes by that prince of world-negotiators, Mr. Webster. Compromise is the spell which has blinded the eyes of the free states, while they have been robbed of the right to the protection of their citizens from seizure as slaves, the right to enforce their own constitutions, in their own Territory, and lastly of their territory itself. Their negotiations have left unattempted, the claim of the free states, to the Oregon Territory. Canada claims it, and, by the aid of the slaveholders, has obtained a cession from Britain, of a large portion of it. A plain statement of the facts in this matter, will convince every candid mind, that this principle has been, regard for the aggrandisement of the slave-holding interest. This will strike home with wonder when it shall be in mind that the political offices of the government, have been filled by southern gentlemen—representing this interest and none other; or by those pledged for political considerations, to consult their wishes. They have used this undue power, procured by intimidation, by promises of the arts of political chicanery, and by the large representation in the Congress of their peculiar property, to fortify and render permanent the institution of slavery, which enables the small class to which they belong, to monopolize the wealth of the South, and control the legislation of the Union. In the purchase of the Territory, out of which the large States of Louisiana, Arkansas and Missouri were afterwards formed, this motive seems to have been one not entertained by any statesman, except perhaps a few from South Carolina and Georgia. That purchase was demanded by the inhabitants of the whole Mississippi valley. It seemed absolutely necessary that the Western States should have an outlet for the products of their soil and manufacturing industry. The people had, at that time, no love for slavery, and demanded its abolition. Shortly after the purchase, Congress enacted that no slave should be introduced into that Territory *for sale*. This was done evidently with a view to the gradual abolition of slavery there. But this was early in the present century, and the slave interest had not then assumed to be the leading one of the country. As soon as it became aware of it, it proceeded with rapid and fearful certainty, to consummate the degradation of the laborer throughout that extensive and fertile Territory. We did not purchase it for this benighted interest of southern slaveholders; but it has passed into their hands.

In the acquisition of Florida the slave interest was here and was not. No other was needed there for its aggrandisement. The Spanish Minister, Don Onis, in a letter of the Spanish Minister to the Secretary of State, says, that the Indians and negroes in Florida, invegled negro slaves from Georgia. The General in his letter to General Gaines of April 8, 1816, ordering him to destroy the fugitives, makes no charge against its occupants, of their harbouring slaves and holding out inducements to them to leave their own.

Commodore Patterson, in a letter to the Secretary of the Navy, immediately after the destruction of the fort, says of negro slaves, "they have no longer a place to fly to, and will not be so liable to abscond."

No other motive, than that of breaking up a rendezvous for runaway slaves, was assigned for this hurried and sudden invasion of the territory of a country at peace with us—and secure, for they operated as an inducement to the slaveholders of Georgia and Alabama, access to the hiding places of runaway negroes. The acquisition of Texas was held by our eager statesmen, in violation of the Constitution and, in the case of Louisiana, was justified only on the ground of national necessity. The most urgent national necessity, seems made in later days of slave interest domination, to have been the security of negro slaves in Georgia.

This same theory of political necessity has attended the violent efforts of slaveholders from 1820 to the present time to extend the institution of Texas over Texas. Our Government has left unused no means to consummate the dreadful project.

The first one was the offer to Mexico in 1825, of a million of dollars for Texas. When this was rejected, our executive threatened war, and strove by inflammatory messages to Congress and by executive insults to Mexico through ministers, to involve us in a war with that feeble nation. It would then, by conquest, go to wrest from her the most fertile spot of her domain. While these means were in operation, bodies of armed men were collected through our country, and under the eye and with the connivance of our Government, for the avowed purpose of wresting from Mexico Texas. Texas was said to secure the acknowledgement of Texas independence, a preliminary to annexation, before the most sanguine friends of Texas proceeded she had declared it. And at this time, the annexation has been prevented only by the most determined opposition of the whole north. And there is still imminent danger that the powerful aristocracy of the slaveholders will effect this shameful purpose.

The motive in this movement, they have not even attempted to clothe. Conscious of power they have demanded it *as their right*, to add to their power, *so* to speak, their political influence, indicately phrased, between their political influence and that of free labor. This singular arrogance may be illustrated by the following extract from the Charleston Mercury, which, after speaking of the jealousy felt by the north against it, that it will increase the political weight of the southern states, *we our best reasons for it.*"

While the slaveholders and their partizans who have emigrated to our free Territories have been busy in forcing slavery into territory, easily converted into slave states, they have coaxed and offered to cede immense tracts of lands on our northern border. Longer to promote the claim setting up Canada by our Congress in 1842, and, while the Ashburton treaty was in progress, she sought to get it was designed to accomplish nothing, but ask you to examine attentively the negotiation, in reference to the disputed North Eastern boundary, and the Oregon Territory. You will see, I am confident, that the readers of the shameful sacrifice of the Territory of Maine and Massachusetts in the recent treaty. Those States, lost by that treaty, 3,207,800 acres, for which by a strict Government, as extraordinary as unprecedented, the United States, just for Britain, pay them $300,000. The distinguished author of this ignominious treaty defends it on the "glorious principle of compromise." This same shrine compromise, has already sacrificed another million of acres, and the present generation revils which blast their prospects render their professions of love for equal rights, a byeword and mockery throughout the world, and pull down upon their heads the curse of posterity. The scathing drought is again commended to our eyes by that prince of world-negotiators, Mr. Webster. Compromise is the spell which has blinded the eyes of the free states, while they have been robbed of the right to the protection of their citizens from seizure as slaves, the right to enforce their own constitutions, in their own Territory, and lastly of their territory itself. Their negotiations have left unattempted, the claim of the free states, to the Oregon Territory. Canada claims it, and, by the aid of the slaveholders, has obtained a cession from Britain, of a large portion of it.

Hon. Thomas H. Benton says, in his speech of August 18 42, "it belongs to the United States by a title as clear as that to the District of Columbia. It belongs to us by right of discovery, by right of the coast, against Russia to latitude 55. Britain states no derivation of title. There is not a paper on the face of the earth, in which a British minister has stated a title or even a claim. They have never stated a title, and can never state one."

Senator Linn, in his Oregon report in 38, after stating the requisites to a perfect title says, "Now there is no pretence that Great Britain has a title thus acquired and all that is left to ascertain is, whether the United States can establish such an one in herself." He then proceeds to establish it.

Mr. Pendleton in his Oregon report to the House of Representatives, July 1, 1842, proves our title in an argument of twenty pages, and concludes with the expression of an opinion that each of the titles of the United States, that from Spain, that from France, or that in her own right, "is better than that of England." His opinion is intimated in every one of the numerous Reports made to Congress on this subject, and one would think that any government with such a title would place a world in arms rather than relinquish it. And yet the broad Republic of America has presented to the world the melancholy spectacle of a nation offering to surrender its territory without an equivalent. The claim, shadowy, and indefinite, set up by the British Government to the Oregon Territory, a claim so vague that they have never dared to state its basis, and their negotiations on the subject, has been treated with great honor by the executive of our Republic.—But this transaction is in itself so incredible that I prefer to quote the language of eminent men, who were carry weight with them, whose information will not be disputed.

Says Mr. Linn, in the report already named, "As those, prior to this time, (1823,) there had been some negotiations on the subject, and as there had been no formal written negotiation until 1823, when Mr. Adams, as Secretary of State gave instructions to Mr. Rush, the U. S. minister in England, to urge the settlement of the interest of all parties on the Rocky Mountains. Mr. Rush was instructed to suggest the parallel of fifty one degrees as the southern boundary of Great Britain. But if the line already settled at the intercolonial Convention should be deemed eligible and acceptable by Great Britain, we will consent to carry into continuance of the same parallel west to the Pacific Ocean."

Says Mr. Pendleton, in the above cited report, "In 1824 and 1826, Mr. Adams being President" the United States proposed to Great Britain to adopt this same 49th parallel of latitude as the line between their respective territories, to the Rocky Mountains west to the Pacific Ocean; that is, they were willing to cede for nothing that part of Oregon lying between 47° and 54° 20 north latitude. This would be a line of about 700 miles, and the territory is about 600 miles in width, this land ceded would be been 222,000 square miles in extent more than five times as large as the State of Ohio. Such was the profligate offer of our slaveholding administration, in offer to dismember the Territory of the Union, to strike from the Flag of the Union a Territory west of the Rocky Mountains.

And I am sure that you will expose not only the transactions of which I have spoken, but the concerted and successful effort by the Cabinet of the Union, in opposition to the present, to prevent the passage of a bill encouraging emigration to Oregon. Despite the efforts of the representatives from the free states this measure to rescue our free territory from the predatory hordes of slaveholders, which, when you see the extent to which it will excuse the manner in which I have presented you these thoughts, when you remember the circumstances under which I write.

Respectfully &c. W.

Cincinnati, June 9th, 1843.

Liberty and Slavery.

To the brethren, who wrote the letter from which a extract is taken, in the library who first in the subscribers, especially those in Philadelphia and Concord Maryland E. Cuse.

I have resolved whether I should notice this letter or should pass it by, all the many similar ones that I receive. A conviction that the sentiments of the enemies which have been sent to others, and that the course taken by the writer, in dangerous to the true interests of the church and religion, compels me to answer it. I would have asked the use of the columns of our own paper, but that my opinions are not in accordance with those excluded and I have no wish to present issues to my good friends, merely to awaken differences between us. Should the conductors of it deem anything in this article or the extracts which it contains, worthy of a place as a sacrifice of common justice, to be allowed the use of their columns, if I deem a reply called for.

Extract from a letter received some time since from a brother in the ministry.

"I was informed yesterday, that you were expected here shortly to deliver an abolition lecture. Now I have not any fear, I know you well enough to believe if you only know the true state of things here you would not come. There has been a set of men here for years, who I have reason to believe have a desire for the downfall of our church, they have opposed the divine order and the whole economy of the church, and have minister the strife hoping thereby to divide us. I will add, our most pious and reflecting individuals in the church, (and there are a number of them) are very generally sick and tired of the excitement which has been kept up for a long time."

My dear brother, you certainly took me in a tender point, when you appeal to the interests of our church, and in her behalf ask me to cease from a course which you believe to be productive of good, and divide her. I think that any step of mine would injure, or in any manner retard, the spread of virtue, and the promotion of the happiness of men through her influence, I should be the most miserable man, and the work of my life spent in trying to atone for my error.

My relation to the M. E. Church has not been either short or humble. At nine years of age without the company of a relative or friend, I joined the conference, and I believe, I have lived to see many friends hopefully converted to God through her labors. Since God gave me a family, he has blessed me in the conversion of my wife and all my children that are old enough to be hopefully born. I have been conference years of age, has entered the ministry of this church, and chosen for his portion the lot of an itinerant preacher. I have held sweet converse with many of our early members, both of high rank and humility, whom I hope to meet in heaven; and it is my purpose now to live and die with this people. So much about myself will be excused. I was given in, to show that my affectionate lies or less been unfortunate, if I believe, would claim for me some weight in your judgment and that I would not willingly do any thing to regard the church in her labors of love, considering as I do the true object of the church to be, an instrument in the hands of God in subjection of the Gospel and the happiness of man, without regard to the distinctions of rich, poor, learned or unlearned, black or white, except that the greatest labor of love should be bestowed where the greatest misery and the greatest human misery. But, in the extract of the letter.

If, as you say, there are a set of men who seek the downfall of the church, let us in once set about removing those grounds of complaint against us. Do they seek to destroy the church by destroying slavery? Then it would appear that the church and slavery are so united, that to destroy one is to destroy the other. This I deny, and as nothing but a conviction of this would induce me to make a concession, I have to see a very friends hopefully converted to God through her labors. Since God gave me a family, he has blessed me in the conversion of my wife and all my children that are old enough to be hopefully born. I have been conference years of age, has entered the ministry of this church, and chosen for his portion the lot of an itinerant preacher. I have held sweet converse with many of our early members, both of high rank and humility, whom I hope to meet in heaven; and it is my purpose now to live and die with this people. So much about myself will be excused. I was given in, to show that my affectionate lies or less been unfortunate, if I believe, would claim for me some weight in your judgment and that I would not willingly do any thing to regard the church in her labors of love, considering as I do the true object of the church to be, an instrument in the hands of God in subjection of the Gospel and the happiness of man, without regard to the distinctions of rich, poor, learned or unlearned, black or white, except that the greatest labor of love should be bestowed where the greatest misery and the greatest human misery. But, in the extract of the letter.

If, as you say, there are a set of men who seek the downfall of the church, let us in once set about removing those grounds of complaint against us. Do they seek to destroy the church by destroying slavery? Then it would appear that the church and slavery are so united, that to destroy one is to destroy the other. This I deny, and as nothing but a conviction of this would induce me to make a concession, I have to see a very friends hopefully converted to God through her labors. Since God gave me a family, he has blessed me in the conversion of my wife and all my children that are old enough to be hopefully born. I have been conference years of age, has entered the ministry of this church, and chosen for his portion the lot of an itinerant preacher. I have held sweet converse with many of our early members, both of high rank and humility, whom I hope to meet in heaven; and it is my purpose now to live and die with this people. So much about myself will be excused. I was given in, to show that my affectionate lies or less been unfortunate, if I believe, would claim for me some weight in your judgment and that I would not willingly do any thing to regard the church in her labors of love, considering as I do the true object of the church to be, an instrument in the hands of God in subjection of the Gospel and the happiness of man, without regard to the distinctions of rich, poor, learned or unlearned, black or white, except that the greatest labor of love should be bestowed where the greatest misery and the greatest human misery. But, in the extract of the letter.

Yours for God and Humanity,

ESTER WHITNEY.

Mobs.

Desecration of Churches—destruction of Property—persecution—threatening and all the works of the Devil—Cases.

I have just been of a third series of mob outrages at Cleveset, in obedience to the resolution of the first pulse meeting, that men must not discuss the subject of Liberty and Slavery.

Of my country, how art thou fallen! O church of my fathers, how is thy gold become dim, and thy fine gold changed!

In Hamilton county, in a neighborhood where a large proportion are Methodists, and quite a number Presbyterians, a mob, headed by a Presbyterian, entered the first and corrupted a peaceable assembly, and prevented their occupancy of a house that had been previously procured as a place to pray for the slave, and consider the best means of affording relief. That night the mob, with the leading members of the M. E. Church had invited a preacher known to be anti-slavery, to preach for them, the mob protested against it, and the church meanly yielded to their clamor, and agreed not to stay with the same time received into membership on trial, the ringleader of the lower strata of the mob, without requiring any recantation or change of principle.

After some weeks the meeting-house scattered; windows, seats, doors, and pulpit destroyed; the same night the house of the Presbyterian minister is attacked, his property injured, and his carriage injured, and throughout the canal which is at the time of leave in two weeks or meet his fate. All this time the great body of professedly religious people who are a large majority, lie still and only whisper their regret at their outrages, mingled with the most vituperative of any slaveholder man who dares to pray for the slave or oppose the demands of the slaveholders, giving the mob good reason to believe, that however much these good men may pray, they dare not stand against these poor deluded tools of others: they are but enforcing the principles of the leaders of churches, if I understand.

A portion of the M. E. church in Ashury stationed, assembled, and leave to meet in one of the rooms of that church to pray for the slave; Rev. J. F. Wright, of the M. E. Book Concern, a kind of an agent of the conference, was a trustee, and succeeded in shutting them out. A private room was provided, and the preacher asked to read a notice of the time and place of holding a Wesleyan anti-slavery prayer meeting. The Rev. Wright, after a speech, succeeded in preventing even a notice of the kind being read, and he is a kind of secretary of the church treasury, and can exert an extensive influence for good or evil.

The church in Springfield, eight other trustees, with the board have adopted a set of rules or bye-laws that takes the election away from the members entirely, and confines it to the presiders and present board, leaving no relief except by appealing to the conference, and leaving the annual election of trustees; but to allow the democratic practice of election to prevail, might let in an anti-slavery board, and so the legislature will and even ecclesiastical tyranny rather than allow a church to be so dangerous as to pray.

Do not these measures show that the church is in the lead, and encourages mobs to carry out these principles by force, where there is no M. E. preacher in the place of sufficient tact to do it by persuasion? Let the W. C. Advocate once come out and give a definition of abolition or anti-slavery principles and avow its position, and the position of the church; let it denounce mobs, and all those who countenance mobs; let it exhort methodists to take an open and bold stand in favor of order and sound principles; let it tell them to bear the reproach of Christ, and not seek to make friends with *wicked God-haters*. Let it do these things, and such is its influence, that order would at once prevail. Let all the officials of the church instead of denouncing Seceders, denounce the sins that are driving Seceders out of the church; then will the church come up out of the heart may not be trampled on with impunity.—When arguments and infringe upon the sanctity of the soul, they become subversive of the object of their formation—wicked and must be forsaken. I wish to be counted amongst those dear friends, who have been cut off from society, for pleading the cause of the poor and needy and for their fellowship with the friends of the suffering and the dumb.

Again, the professed principles of the society, are "Peace on earth and good will to men," but their conduct, as manifested by their hostile contentions and internal dissensions, shows too plainly that the spirit of love which once prevailed, has in a great measure left them. The dove, with her wings, has fled, the spirit hovered over the society, frightened by the noise of strife and commotion, has spread her wings, and flown back to her nest, and not only has peace seemingly departed from them as a society, but by mingling with the world, and entering politically into its movements, they, so far as their influence goes, sustain a government which depends for its existence upon the sword, and which avowedly and intentionally recognises its power not from God, but from men, "from the consent of the governed," or in other words, from a wicked world; and a majority of the people being wicked, the government must of necessity be wicked also—being formed by the voice of the majority.

I was early taught that the Friends were prominently the followers of the "Prince of Peace." But when I see them sustaining organized powers, based upon a system of violence and blood, a system so utterly at variance with the powers "ordained by God," and so entirely opposite to the spirit of the Lamb, that "this Kingdom *cannot* come" while they exist, nor "the will be done" by the people to whom it belongs; therefore withdraw from the society, that I may not be identified with those whose practice is so averse to the principles of universal peace. I wish to be at liberty to aid in relieving the sick and the poor, to bind up the wounds of my suffering brethren, and break the chains from the limbs of my sorrowing sisters, and to urge forward the great moral enterprise of the day, and to embrace the whole, when they shall all be embodied in one—for then shall the trumpet of jubilee sound, shouts of redemption go up, the sun blaze forth from mid-heaven, and the great "*desire of all nations*" shall come.

Yours for God and Humanity,

ESTER WHITNEY.

The Friends and Slavery.

Dear Friend Bailey;—I withdrawn from the Society of Friends, and wish the world to know my reasons for so doing; and that I now am free, yet in no sense of the term, I am free from the progress in doing what I conceive to be my duty.

My reasons are as follows:

The cries near three millions of my own brethren and sisters, according to the flesh, in the most degrading bondage, that ever existed in the world. They are bought and sold, and treated as chattels, as this day in our land.

The voice of our brother's blood cries to God from the ground, and the groans of my sisters ascend upward. Lamentation and mourning—"Rachel weeping for her children, and refusing to be comforted, because they are not." God in his providence has brought the matter before us in this and other ways, and we have to decide, either we must act, they must take sides, either for or against. I most sincerely believe that were the sentiments taught and practised by early Friends, in our country, generally at this present day, slavery would now be in existence in our land, but that by remaining longer a member of that society in its present attitude, and hostility to the friends of the slave, I shall be on the side of the oppressor, and be partaker of his sins, and receive of his plagues. Friends, I shall be on the side of the oppressed, and be partaker of his sufferings, and receive of his blessings. They close their meetings houses against them; counsel their members to shun them; "deal with," and "cut off" those who join with or befriend the poor slave, they seem to bear that testimony against the slave's friend, that they should bear against the slaveholder. This introducing discord and dismion, causing fatteness, contentions and divisions, and breaking up the harmony and unity, that once existed among Friends, in their testimony against slavery, which is proof of the extinction among them of the principles of the Gospel, Liberty, Peaceand Love.—And such being his views, drawn from observation, the voice of God to me seems to say, "come out from among them, and be separate, that ye be not partakers of her sins, *and that ye receive not of her plagues.*"

Another very important reason is, freedom of opinion. I do not think it right for any sect or organization, to control the action of mind, and prevent freedom of opinion.

Individuals are sacred—the thoughts of the

and all our enemies. Do you fear to walk a broad? Remember our first parents were not ashamed, when they were innocent, but a sense of sin caused them to hide. Let it not be so with you, my brother.

But, say you, our most pious and reasoning adults in the church are tired of it, and so am I tired of it, my good bro ber, and as we agree on this point, we may in the others.—But, who causes excitement? We, anti-slavery men, only relate facts, expose and try to wake people in and out of church, against the danger of allowing slavery to make us partakers in that great sin any longer. If the people do not want to read documents or hear our address, the remedy is plain. We do not force our formidable than earnest bravery, never resort to physical force, and claim only the civil rights guaranteed to our institutions in church and state. Is this excitement? Certainly not. But, the slaveholders say, we should not expose the enormities and sin of slavery; and the pro-slavery men in the free states to conciliate his favour, respond, amen!

The subject of slavery is so closely interwoven in our feelings and interests, that nothing may be said and done against it. Liberty & equality say they are good things to talk about, please abolitionists, but can have any existence in reality. They are all right, if you will have no sin, with all our ill-gotten wealth, influences, if you allow slavery to be opposed, you may *think* what you please, provided you keep a thick covering over your thoughts, you must not *speak that* which would lead people to see who believe, that liberty and equality are realities. We believe it our duty to stand out and expose the sin and danger of slavery, and tiden, to shield the slaveholders, in & out of the churches, and in the ministry, and in the church, and in the collected all the wicked women to my can, and drives them into all possible excuses, they cry out, O, this abolition excitement!

But say you, they would not have to use the difficulties, if we had kept still. Yes, I know. And when the robber enters your house to rob and murder, act upon the same principle, and remember he will make no noise, his steps will be silent, death, if you make no opposition. Do you think, when you see the same, we are opposing abolitionists! But what excitement can the church complain of. She has always professed to oppose slavery, & now when such action is in progress, she cries out against it, and the abolitionists is likely to get it, as the saint, in days, who prayed for this reason, long, hail it with delight, and gladly lend our aid to consummate the work. I am glad in my heart, to hear of a spirit of inquiry in the church, and of a increase in the opinions of slavery shall decline to exist.

But my some of my friends, why does this sensitive in the free states? Is it because they are influenced by the slaveholders in the middle of the free states? Many good brethren have told me, they would be glad to see the anti-slavery cause succeed, but owing to their peculiar situation, they are and willing to look for a place where your presence is to the danger consequent on speaking and acting upon anti-slavery principles. Is not this theory of all such restricted?

The slaveholding church member not only says you shall not preach against the sin of the slave-trade and man-stealing in his own state, but he comes over into the free states and puts his control of religious presses and pulpits, and says you shall not, in the free states, in the free states, to oppose slavery, and the ministers have nothing from presses and pulpits in free states concerning slavery, except denunciations of anti-slavery enterprises, they see their denominational and political action supporting the slaveholders, and the pulpits and presses and the free states carried in their action not to oppose the demands of slaveholders.

Allow me to exhibit to you the sentiment of the preachers of the M. E. Church in the South-western conference, Cincinnati, in the resolution of the Georgia Conference, which controls our action here. The Georgia Annual Conference passed the following resolution.

Resolved, That it is the sense of the Georgia annual conference, that slavery as it exists in the United States is not a moral evil."

Such a Conference passed the following preamble and resolution:

"Whereas, we hold that the subject of slavery in all its bearings is a subject not proper for the action of the church but is exclusively appropriate to the civil authorities.

Therefore, *Resolved*, That this Conference will not entertain any resolution further than to express the opinion that it has ever been introduced in any form into any one of the Judicatures of the Church.

Rev. Capers who offered the resolution said in explanation "that his intention was to convey the sentiment that slavery existed before the Revolution was not a moral evil plainly and unequivocally, and that he had chosen this form for the purpose of preventing discussion, which would at the north tend to prejudice slavery, and at the south tend to prejudice the cause of religion and spiritual, the church would be bound to be the guardians of it, but our position is that it is not a matter for her jurisdiction, but is exclusively appropriate to the civil government and of course to the civil authorities.

There you have the views of the south. Suppose one of your members stole a horse, and on being arraigned set up the same defence, viz: that horse stealing was not a matter for the church government, and therefore not sinful.

To show how our leading men conduct on this question, please read the following resolution.

Resolved, That the Georgia Annual Conference expressed and feelings of profound respect and approbation the dignified course pursued by our several superintendents or Bishops in suppressing the attempts that have been made by various individuals to get up and prosecute an excitement in the churches and country, on the subject of abolitionism, and that they shall have our cordial and zealous support in sustaining the ground they have taken."

Now we not infer that our leading preachers have acted in conformity with the sentiments of the Georgia Conference, when the Georgia conference resolves to a improve their action, and pledges them its support. Keep in mind that that Conference declares slavery is not sin—keep in mind at the same time that conferences in free states are not allowed to discuss this subject or expressing counter-opinions. The southern organ of the M. E. church at the same time declares slavery is not sin, and defends it, while the organs of the same church in the free state, edited by men hostile to slavery, may not oppose it. I might multiply evidences of the pro-slavery action of leading men in our church, not that our church is more guilty than other churches. Where slavery is allowed in any church, it follows as a matter of course that

heart may not be trampled on with impunity.—When arguments and infringe upon the sanctity of the soul, they become subversive of the object of their formation—wicked and must be forsaken. I wish to be counted amongst those dear friends, who have been cut off from society, for pleading the cause of the poor and needy and for their fellowship with the friends of the suffering and the dumb.

Again, the professed principles of the society, are "Peace on earth and good will to men," but their conduct, as manifested by their hostile contentions and internal dissensions, shows too plainly that the spirit of love which once prevailed, has in a great measure left them. The dove, with her wings, has fled, the spirit hovered over the society, frightened by the noise of strife and commotion, has spread her wings, and flown back to her nest, and not only has peace seemingly departed from them as a society, but by mingling with the world, and entering politically into its movements, they, so far as their influence goes, sustain a government which depends for its existence upon the sword, and which avowedly and intentionally recognises its power not from God, but from men, "from the consent of the governed," or in other words, from a wicked world; and a majority of the people being wicked, the government must of necessity be wicked also—being formed by the voice of the majority.

I was early taught that the Friends were prominently the followers of the "Prince of Peace." But when I see them sustaining organized powers, based upon a system of violence and blood, a system so utterly at variance with the powers "ordained by God," and so entirely opposite to the spirit of the Lamb, that "this Kingdom *cannot* come" while they exist, nor "the will be done" by the people to whom it belongs; therefore withdraw from the society, that I may not be identified with those whose practice is so averse to the principles of universal peace. I wish to be at liberty to aid in relieving the sick and the poor, to bind up the wounds of my suffering brethren, and break the chains from the limbs of my sorrowing sisters, and to urge forward the great moral enterprise of the day, and to embrace the whole, when they shall all be embodied in one—for then shall the trumpet of jubilee sound, shouts of redemption go up, the sun blaze forth from mid-heaven, and the great "*desire of all nations*" shall come.

Yours for God and Humanity,

ESTER WHITNEY.

Mobs.

Desecration of Churches—destruction of Property—persecution—threatening and all the works of the Devil—Cases.

I have just been of a third series of mob outrages at Cleveset, in obedience to the resolution of the first pulse meeting, that men must not discuss the subject of Liberty and Slavery.

Of my country, how art thou fallen! O church of my fathers, how is thy gold become dim, and thy fine gold changed!

In Hamilton county, in a neighborhood where a large proportion are Methodists, and quite a number Presbyterians, a mob, headed by a Presbyterian, entered the first and corrupted a peaceable assembly, and prevented their occupancy of a house that had been previously procured as a place to pray for the slave, and consider the best means of affording relief. That night the mob, with the leading members of the M. E. Church had invited a preacher known to be anti-slavery, to preach for them, the mob protested against it, and the church meanly yielded to their clamor, and agreed not to stay with the same time received into membership on trial, the ringleader of the lower strata of the mob, without requiring any recantation or change of principle.

After some weeks the meeting-house scattered; windows, seats, doors, and pulpit destroyed; the same night the house of the Presbyterian minister is attacked, his property injured, and his carriage injured, and throughout the canal which is at the time of leave in two weeks or meet his fate. All this time the great body of professedly religious people who are a large majority, lie still and only whisper their regret at their outrages, mingled with the most vituperative of any slaveholder man who dares to pray for the slave or oppose the demands of the slaveholders, giving the mob good reason to believe, that however much these good men may pray, they dare not stand against these poor deluded tools of others: they are but enforcing the principles of the leaders of churches, if I understand.

A portion of the M. E. church in Ashury stationed, assembled, and leave to meet in one of the rooms of that church to pray for the slave; Rev. J. F. Wright, of the M. E. Book Concern, a kind of an agent of the conference, was a trustee, and succeeded in shutting them out. A private room was provided, and the preacher asked to read a notice of the time and place of holding a Wesleyan anti-slavery prayer meeting. The Rev. Wright, after a speech, succeeded in preventing even a notice of the kind being read, and he is a kind of secretary of the church treasury, and can exert an extensive

wilderness, and her light will shine.

Let the Gazette, the Republican, the Enquirer, the Chronicle, &c. unite and denounce all restraint upon the liberty of speech; let them say what is the kind of abolition that they oppose, let them pledge all parties for the preservation of order and the suppression of mobs, and center honors on those who are active in ferreting out, and procuring punishment to the disorderly; then, and not till the political religious press shall acquire such a high tone, it will have power to detect and punish the guilty. I have not spoken of individuals because of unkind feelings, but to prove my position that the churches are responsible for these outrages; and if blood be shed, property destroyed, and finally perfect anarchy be succeeded by iron-handed tyranny, let the blood and blame be upon the heads of the master spirits of American churches who are aided but not guided by unprincipled politicians. And what is strange, passing strange, is that these professing christians and politicians meet us and declare themselves as much opposed to slavery as we are, and admit all the evils of slavery in church and state as we charge the facts to be—but they will take no action, from the fear of losing popularity in his church or losing slavehold influence, member, another is afraid of injuring his political party, and so they go on, neither coming to the light themselves or allowing others to come; while their influence is more effectually exerted in favor of slavery than if they all openly advocated it *as some do.*

Brethren and countrymen, advance, show your colors, cease to wrangle about your tweedle-dums and tweedle-dees, (for we know really the questions that now divide most of you in politics,) and cease to war among your religious sects upon immaterial questions of opinion or power, but bring all your mighty energies to the work, humble yourselves, as I have done, to go into prison, and by the desolating curse of slavery; and the reason why they will not go, is because abolitionists, by their *exposure* of the abominations of the giant evil, are arraying the world in arms against it, and making it loathsome to all who value character or substantial prosperity. Slavery was always a curse, as it is now, but people did not clearly understand it. It always warred against a nation's wealth and virtue, but what of this, so long as the *facts* in the case were *unknown*? Sobriety or temperance was always a fell destroyer—a subverter of nations. Has it been by the "easy and silent impulse of circumstances" that its ravages have been checked!! Did it ever tell its own tale, of the hearts it had broken, the homes it had desolated, the souls it had ruined? Did the force of *circumstances* compel the bar to reveal its own secrets, or the whiskey-barrel to preach temperance? *Human beings*, are the instruments for the purification and elevation of the human family; novel as this truth may appear to your circumstance-philosophers. *Human agencies* are chosen for the redress of *human wrongs*.

Let the abolionists then take courage, and rejoice, that, though man may despise, God will honor them, and crown with triumph their labors in the cause of Human Freedom.

Withdrawal Proposed.

We take great pleasure in laying before our readers the following important letter from the venerable Jno. Rankin. Mr. Rankin is too well known throughout the Presbyterian church, for sobriety and soundness of judgment, and has too much experience, to be suspected of acting under rash impulse. He proposes a withdrawal of Old & New School Anti-slavery Presbyterians from their respective organizations, and the organization of a new church, under the present Presbyterian form, with the addition of an article excluding slaveholders and the apologists of slaveholding, from communion. We bespeak for the communication, a serious examination. It is evident that something must be done, to save religion from becoming a mockery, through the wicked and absurd policy of many of its professors.—What that something is wise men and women must determine.

LETTER FROM MR. RANKIN—PROPOSITION FOR A NEW ORGANIZATION.

RIPLEY, June 3, 1843.

Dr. Bailey:—Through your paper, I desire to present to all anti-slavery Presbyterians, Old and New School, the following questions. Ought not all anti-slavery Presbyterians to withdraw from the present branches of the Presbyterian church in the United States?

The Bible enjoins it upon us to withdraw from every brother that walketh disorderly. And the injunction is, "Have no fellowship with the unfruitful works of darkness." These injunctions are, in fact, a part of the constitution of both branches of Presbyterian church. The scriptures are declared to be "the only infallible rule of faith and practice!" We already refuse the slaveholder communion in our churches, because he walks disorderly; but if the slaveholder walks disorderly, does he the man that communes with him also walk disorderly? Does he not disobey the injunctions just mentioned? Are not those ministers and elders in the free states, who receive slaveholders to communion, in despite of all the light that is shining throughout the United States, worse than slaveholders themselves? Are not both General Assemblies more criminal in the sight of God, than even slaveholders? One of them refuses to bear a testimony against the sin of dancing, discussed, during several days, the enormous sin of slaveholding, and then solemnly "Resolves, that the Assembly do not think it proper for the education of the church, to take any action on the subject." Then, it is not for edification to tell those Presbyterians who hold men and women as property and for profit, that by raising rice, hemp, sugar and cotton, that they are sinning against God, and that not the blood of souls be found with such men! One special duty of the General Assembly is that of bearing testimony against prevailing sins, and yet this assembly has that of slaveholding! and what do we see? we see men in the church of God and man! It is pregnant with almost every species of crime, it outweighs all other malpractices. Its doctrine is the most damnable heresy in the land,—beside its sophistry is a mere dwarf. This indeed is the only sin, that dethrones the Father, Son and Holy Ghost. It makes the people and throne of God a mere article of merchandise, it robs God of the immortal beings he has made, and man of all that is dear to him on earth, and his his never dying soul for the agonies of the second death. And yet it is not for edification to take any action upon the subject! Now let it be marked, that this is a decision by a body of men, to whom the sin of slaveholding has been presented in almost every possible form. It is useless to wait longer; nothing is to be hoped but that slaveholding is to be tolerated. It is easy to see a fixed determination to hold the slaveholders fast in the cords of union, without the least symptoms of reformation, and the abolionists too, if it can be done. A large body is one prominent object in view. As it was before the division, so it is now, to act upon slavery will divide the church; and slavery was the instrument by which the Old School party were enabled to exclude the four synods; and now the same evil is to be cherished again; and another slaveholding church is to be built up as a strong hold of oppression. I would suggest the propriety of the anti-slavery Presbyterians organizing under the present constitution and form of government, with an additional article, excluding all slaveholders and all who commune with them; and also styling the body, when organized, the American Presbyterian Church.

The Presbytery of Ripley, at the last stated meeting, passed a resolution unanimously to send no more commissioners, to the General Assembly, in case the one of 1843, should refuse to bear testimony against slaveholding. A fair and faithful testimony against that sin is all that we should have asked.

It is said that the majority of the Assembly were anti-slavery men. If so, it is so much the worse; the sin against light was just so much the greater; and so much deeper was the disgrace.—With those abolitionists who have solemnly petitioned Congress to abolish slavery in the District of Columbia, and who, in the General Assembly will not so much as say slavery is a sin, I have no sympathy. With such men I desire to have no part.

In hope that anti-slavery brethren will exchange views freely on the subject of the organization of anti-slavery presbyteries, from both bodies into a general body, in order to plant churches north and south, upon anti-slavery principles so far as practicable, I propose, since I received a proposition on the subject, from an Old School brother, and also was requested to give my views upon the subject of such organization, I then was waiting the decision of our assembly. The decision is now made, and I consequently give my views as requested.

JOHN RANKIN.

Conventions.

We are notices of Conventions in progress in every part of the state.

June 2nd, a meeting was held at Yankeetown. The meeting was addressed by William Birney and the Rev. Mr. Edwards; it continued through the day, with much interest.

June 3rd, the same speakers addressed another meeting at Emery's school house, Clermont co.; the friends present were in the most excellent spirits.

At Springboro, June 10th, there was an adjourned meeting of the Warren co. A. S. Society. Though it poured down rain, the attendance was good, and a great deal of interest was manifested. There is a great revolution in progress in that section of Warren county. The Convention was addressed by J. A. Shedd of Dayton, Samuel Brooke, Thomas Morris and W. Birney, of Cincinnati, Dr. Borton of Waynesville, and Mr. Jones of Franklin. On Sabbath, the moral aspects of the question were pre-ented morning and afternoon.

At a late meeting of the anti-slavery people of Richland co., the following resolution was passed by a most emphatic aye.

"Resolved, That no anti-slavery person ought to support an individual as a minister of the Gospel who is not an active, outspoken abolitionist."

The General Assemblies.

While there were but seven delegates in the New School General Assembly, from slaveholding bodies, nearly one half of the Old School Assembly was from slave states. But, the *action* of the two bodies on slavery, as we have seen, differs in nothing essential.

In the New School, we notice that every *doctor of divinity* voted for the *do-nothing* resolutions. Dr. Edward Beecher, and Dr. Duffield, after delivering the most eloquent speeches in favor of acting against slavery, voted that it was not for the edification of the church to do any thing.

It is said that anti-slavery men carried this resolution. They may be anti-slavery so far as *talk* goes, but no further. Under the auspices of just such anti-slavery sentiment, slavery has gained all its victories in this country.

They must be hard run for subjects of rejoicing, who appear to think it a great gain that the question of slavery is really allowed to be discussed in an ecclesiastical assembly! Wonderful! The people in their primary assemblies have got the start of these enlightened bodies: they *discuss* abolitionism when they please. Suppose we should have some of our religious editors congratulating their readers, that at last their General Conference had graciously condescended to allow its members to *discuss* the propriety of turning adultery, or fornication, or horse-thieving out the church!

VERILY THIS IS PROGRESS!

The Southern Philanthropist.

The Cincinnati Chronicle has the following:

"MANUMISSION.—A writer from England says: 'The letter of Mr. McDonough of New Orleans, is the most deeply interesting communication I ever read. If his common sense and enlarged and plan could be carried out generally by slaveholders in the southern states, the dreadful curse of slavery would be removed in the most efficient and wise manner possible. This letter ought to be universally read throughout the United States as well as in the Spanish, Portuguese and French Colonies.'"

The worthy editor of the Chronicle also, seems as much taken with the McDonough plan, as he is with the idea of occupying Oregon. This plan, it will be recollected, takes life out of the slaves, by extra work, only two hours before, and two hours after the usual periods of labor, every day! then drives them out of the country, and fills the master's pocket with money enough to purchase twice as many able-bodied slaves, to be taken through the same mill!!

Most "wise," most "expedient," most sublime philanthropy! In New Orleans, we learn from one who has lately returned from a visit there that Mr. McDonough is regarded as an eccentric, a close-fisted man, a hard master, and certainly the very opposite of a philanthropist; and, we are told, he has again stocked his plantation.

The Political and Colonization presses have rather odd notions of philanthropy.

ELKTON, Preble co. O., 6th mo. 3d, 1843.

DR. BAILEY:

The tenth quarterly meeting of Elk Creek A. S. Society, was held this day at this place, at which the following business was transacted.

On motion of Newton Stubbs,

Resolved, That there be a committee of five persons appointed delegates to the ensuing Anniversary of the Ohio State Anti-Slavery Society, to be held at Bloomingburg, in Fayette co., Ohio, on the 21st of this instant, at 10 o'clock A. M.

On motion of John H. Stubbs,

Resolved, That the Secretary be authorized to inform Dr. Baily that the citizens of Preble co., now stand pledged to the Treasurer of the State Anti-Slavery Society, for the sum 25 dollars, in order to secure the services of Arnold Buffum in this country for one month.

On motion of Joseph H. Stubbs,

Resolved, That there be a committee of eight persons, four of each sex, appointed delegates to the free labor Convention, to be held at Spiceland, Henry county Indiana, on the 17th of 8th mo. next. The following persons are the delegates, to wit: Walter R. Wheeler, Newton Stubbs, Lorenzo Stubbs, Abram Hunt, Elizabeth Wheeler, Sarah Stubbs, Mary and Lydia Hunt.

JOSEPH H. STUBBS,
Secretary.

Our Cause in Preble county.

ELKTON, 6th mo., 1, 1843.

Dr. Bailey:—Our Convention which was held last week was respectable in number, and character of those in attendance, harmonious in deliberations, and undoubtedly gave another impetus to the wave of public opinion which will eventually overwhelm, and engulph the hellborn institution of slavery.

The non-attendance of Mr. Morris and Birney was regretted: but we understood that the absence of friend Morris, was occasioned by sickness in his family. We most certainly could demand no other apology from him. We have not yet heard the reason of your absence Birney, but presume he can offer something plausible. We hope however, that they may yet render the cause in this district, that service which, circumstances no doubt beyond their control, prevented them from lending at our late meeting.

Samuel Lewis was unexpectedly and providentially with us on the first day of the convention. His services on such occasions are too well known and too well appreciated, to require any eulogy from us. Any one who can listen to his life-drawn descriptions of scenes which almost daily occur in the South, and not feel that from the innost recesses of his soul, he abhors every part and particle of the accursed institution, must be dead in all those noble and generous impulses of our nature, which dignify and adorn the human character.

Dr. M. C. Williams was unanimously nominated as a candidate for Congress.

The Doctor is well qualified for the station to which we seek to elevate him.

He has long been a resident of the District, and is well acquainted with the wants and interests of the people, and has been an intuitive observer of political men and their ever varying schemes for the last fifteen years. And above all, he possesses an unsullied moral character; the tongue of slander has never, (to my knowledge) dared to utter a whisper against him. He was a whig previous to the formation of the Liberty party. Now, fellow citizens of the Whig party, why will you not support him? What political principles does he profess, that you are not willing to endorse? Will you oppose him because he is in favor of the education of the poor as well as the rich? Do you oppose him, because he is the friend of law and order, and opposed to mobs and outbreaks of popular violence? Will you oppose him because he advocates the right of petition—a right sacredly guaranteed to the people by the Constitution? Perhaps the ground of your objection has not yet been stated. Permit us to interrogate you further.

Is it because he opposes the annexation of Texas with her slaves and slaveholders, that you will not support him?

Is it because he is in favor of abolishing slavery in the District of Columbia, where under the sanction of your laws exists the fouliest slave-market upon the face of the Globe?

Is it because he is unwilling to violate the Constitution of his country, by acting the submission of any new slaveholding state into the Union.—Is it because he is in favor of so shaping the legislation and diplomacy of the country, as to secure your interest and prosperity, as well as those of the slaveholding states?

Is it because he opposes the elevation to important offices of *practical* tyrants, in a government professedly free!

And now my Democratic friends, why will you not support the Democrat? There is by no means an immeasurable distance between you, with regard to the Tariff and currency, and as to the great fundamental principles of Democracy, the Whig is with you. He is the uncompromising opponent of monopolies, and especially of the great and paramount monopoly of the country. Nor is he less distinguished in his opposition to aristocracies. He resists steadfastly the encroachments upon your rights, of the two hundred and fifty thousand slaveholders of the nation.

Now, fellow citizens of the second Congressional District, let us unite in electing a representative who so nearly represents the views of us all.

S.

Liberty Convention.

Dr Bailey:—A Liberty Convention was held at Elkton, Preble county, O., on the 20th and 26th of the 5th month, (May,) 1843.

On motion, Ebenezer Elliott was appointed chairman, and Lorenzo Stubbs and Newton Stubbs were appointed secretaries.

On motion, the following named persons were appointed a committee to prepare business for the Convention, viz: Lorenzo Stubbs, Nathan Brown Esq., James Marlatt, Stephen E. Griffin and William H. Wheeler.

In the absence of the business committee, the meeting was addressed by Mathew R. Hull, on the political and moral bearings of slavery on both church and state.

The business committee produced a report which was postponed for a time, to make way for Samuel Lewis to address the meeting, who proceeded to do in a very able and conclusive manner, showing beyond contradiction, that the nominally free states are the upholders and supporters of the southern slavery.

The report of the business committee was then taken up, containing the following resolutions, which were unanimously adopted.

Believing that the people have an undoubted right to discuss freely the constitution and laws of the land, and that every citizen therefore claim that right in common with others:

1st. Resolved, That we believe free discussion to be indispensible to the existence of a free government.

2nd. Resolved, That we heartily agree with the Declaration of Independence, which declares it to be a self-evident truth, that all men are born free and equal, and entitled to life, liberty and the pursuit of happiness.

3rd. Resolved, That American slavery is alike repugnant to reason and revelation; hostile to the principles of true Democracy; and subversive of the best interests of both master and slave.

4th. Resolved, That slavery is a Sinful institution, and cannot exist beyond State limits, therefore slavery in the District of Columbia and the Territory of Florida is unconstitutional, the general government having no power to create or maintain slavery as a national institution.

5th. Resolved, That we do not believe Congress possesses power to abolish slavery in the states; all we ask is, that the general government should withdraw its support from slavery and confine it within state limits.

6th. Resolved. That the twenty-first rule as adopted by our last Congress which rejects petitions on the subject of slavery, is a gross violation of the Constitution, and a glaring outrage on the American people.

7th. Resolved, That we regard the Whig and Democratic parties so much under the influence of slavery, that no energetic resistance to the encroachments of the slave power on the rights of freemen is to be expected from either; we feel it to be our duty to withhold our support from these parties and support Liberty principles as set forth by the Liberty men of Ohio.

8th. Resolved, That whilst we believe the currency and tariff questions to be important, yet we regard the great principles of constitutional liberty paramount to all others.

The following named persons were appointed a committee to propose a suitable person to a future sitting of this convention for representative to Congress viz: Nathan Brown Esq., Walter R. Wheeler, Wm. Stubbs, Newton Stubbs, Lorenzo Stubbs and James Robinson.

Convention then adjourned till 9 o'clock to morrow morning.

The convention commenced near the time and adjourned to.

The committee appointed yesterday, to propose a person for representative to Congress, have produced the name of Dr. M. C. Williams, of Camden, Preble county, O. who was unanimously nominated as our representative.

After a full discussion the following resolutions were adopted:

Resolved, That we approve of the National Liberty Convention to be held at Buffalo, in Sept. next, and that we recommend the re-nomination of James G. Birney of Michigan, as candidate for the Presidency of the United States, and Thomas Morris of Ohio, as candidate for the Vice Presidency.

2nd. *Resolved*, That while Whigs and Democrats profess to be violently opposed to each other with regard to the questions of tariff and currency, there is little or no difference in their possition with respect to these questions, as it is favorable to the hard money system but is willing to go for specie paying banks; the other favors a mixed currency, but will sustain none but specie paying banks; some go for a tariff, but is willing that imposts sufficient should be laid, to create a revenue equal to the wants of Government. The other is decidedly in favor of a protective tariff, but is satisfied with such a tariff as may create a revenue for the purposes of Government.

Resolved, That a central corresponding committee for this congressional district be appointed consisting of the following named persons, viz: Lorenzo B. Griffin, Joseph C. Howells of Hamilton, H. J. Curtis and Dr. Scuby of Rossville; Walter R. Wheeler and James Robinson of Jacksonburg; Newton Stubbs, John, H. Stubbs, and Robert Stubbs of Winchester, Dr. M. C. Williams, Camden.

4th. *Resolved*, That a committee of three be appointed by the chairman, to prepare an address to the voters of this congressional district, and that editors of the different newspapers be respectfully requested to publish it in their respective papers. Lorenzo Stubbs, Nathan Brown Esq. and Newton Stubbs were appointed that committee.

On motion of Dr. M. C. Williams the thanks of this meeting are tendered to Samuel Lewis for his able and appropriate address. Signed on behalf of the meeting.

EBENEZER ELLIOTT, *Chairman.*

LORENZO STUBBS } *Secretaries*
NEWTON STUBBS }

Liberty Convention.

Pursuant to a public notice, the friends of Liberty met at the Court House in Newark, May 26th, 1843, and were called to order by Ebenezer Wright Esq., in whose motion Curtis Howe, of Granville, was elected president, and Runnels of McKean and Josiah Scott of Utica, Vice Presidents, and Thomas Rogers of Utica, and Lewis Barnes of Newark, Secretaries.

On motion of E. C. Wright, it was resolved, that G. W. Ells, be invited to address the meeting. Mr. E. proceeded to give a short history of the Liberty party, its aims and prospects.

On motion of G. W. Ells, a committee of five was elected to prepare and report resolutions for the action of the convention. The committee consisted of William King Esq. of Utica, Edwin Runnels of McKean, G. W. Ells Esq. of Granville, Milton Moore of Newark, and Levi Nichols of St. Albans.

By invitation, remarks pertinent to the occasion, were made by Messrs. S. Runnels, L. Barnes, William King, E. C. Wright, and M. Phillips, after which the convention adjourned to meet at 1 1-2 o'clock P. M.

Afternoon Session.

Met pursuant to adjournment, the President in the chair. The business committee by their chairman, G. W. Ells, made the following report:

Whereas, the members of the Liberty party in Licking county, having assembled in convention for the purpose of effecting an efficient organization of said party, throughout said county, and for fixing upon a time and place for to hold a Congressional District Nominating Convention, also a county convention for the nomination of a ticket for county officers. And whereas, we have received information from the friends of Liberty in the counties of Knox and Franklin, urging that some suitable place in the county of Licking be selected to hold said Congressional District Convention; therefore

Resolved, That we invite delegates from the counties of Knox and Franklin, to meet delegates from this county at Johnstown, on the second Thursday of July next, at 10 o'clock A. M., for the purpose of nominating a suitable candidate to be supported by the Liberty party, in the 10th Congressional District of Ohio, at the coming election.

Resolved, That all the Liberty voters in Licking county, are hereby appointed delegates to said convention and they are hereby authorized to meet on said day at 10 o'clock a. m. and nominate suitable persons to be voted for State and county officers by said party at the ensuing October election.

Resolved, That Milton Moore and L. Chadwick of Newark, and H. W. Knowlton and Josiah Scott of Utica, E. C. Wright and W. W. Fancroft of Granville, are hereby appointed a central committee of Liberty party in Licking county.

Resolved, That the following persons are hereby appointed Liberty committees of vigilance in their respective townships to wit:

Hartford, J. M. Seymour, Anson Clark, and Reuben Ackley; Hartford, Levi Nichols and Leonidas Barnes; Burlington, Dr. E. Wheaton; Washington, Dr. J. C. Brown, L. B Stephens and Wm. King; Liberty, Stephen Barstow and Solomon Brooks; Mt. Vernon, Sollis Burnett, and John Myers, Newton, John Robins, W. Godfry and A. Hand; Newark, Jacob Barrack, W. A. Foss and L. Barnes; Granville, A. L. Miller, Hall Roberts and Jacob Cook; St. Albans, Lyman Rose, Richard Steele and Levi Nichols; Newton, Jesse Whitehead and David B. Whitehead; Harrison, Obediah Nichols, Thomas Munsell and Raphael Case, Etna, Rollin C. Hand and John Flowers; Jersey, Ebenezer Elliott, Elijah, Alfred Whitehead and Andrew Ferry; Eden, Anson Mitchell and Walter Finney; Franklin, Crish Ships; Licking, H. R. Gillmore and Orin C. Eaton; Bowlingreen, Isaac Hull.

Resolved, That said committee of vigilance are hereby requested to make a roll of all the Liberty voters in their respective townships and return it to said to Milton Moore, chairman of the Central Committee, on or before the first day of August 1843.

Resolved, That among the prominent objects of the Liberty party, are the rescuing the general government from the over-shadowing influence of the slave power; the repeal of all unconstitutional laws and ordinances of the General, District, and territorial governments, which tend to create invidious distinctions among the inhabitants thereof, and then to organize the policy of said governments, so that in their future operations they will meet our equal and exact justice to all men.

Resolved, That until the objects contemplated in the foregoing resolution, are practically carried into effect, we do believe, that it is not in the power of either the Whig or Democratic party to regulate the laws of trade, or establish a sound circulating medium.

Resolved, That as neither the Whigs or Democrats, as a party, have attempted to carry out the objects contained in the 6th resolution, and by their uniform adherence to pro-a very candidates for the Presidency and Vice Presidency, we cannot believe they hereafter will make any effort for that purpose, therefore,

Resolved, That our only hope of obtaining the great objects expressed in the sixth resolution, is, the spirit of a digni maintenance of a distinct political organization throughout the United States, where the same is now established, and in making unwearied efforts for extending the same in every section of our country.

Resolved, That as a large majority of the adult free white population in the slaveholding states of the Union, are non-slaveholders; but in consequence of the existence of slavery, in most of those states we are deprived of the right of suffrage, and the honors and emoluments of office; and from their unfortunate location are made to bear the curse of an insolent slaveholding aristocracy, and to sustain themselves and families, in an unequal and unjust competition with working his unpaid slave—thus suffering all the miseries of slavery without enjoying any of its benefits (if it have any.)

Resolved, That we hail with joy the efforts of our anti-slavery friends in the States of Maryland, Virginia, Kentucky, Tennessee, Mississippi, Louisiana, and North Carolina, to throw off the incubus of slavery, and all its attendant evils, and erect for themselves a standard of Liberty and Equality, in the place of slavery. In these movements, the friends of liberty have reason to believe they are witnessing the fruits of the Anti-slavery seeds they have been sowing broad cast over the land for eight years past, and confidently trust that in these movements, some good, for the public mind, they see the "beginning of the end."

Resolved, That we, in common with the friends of humanity throughout the United States, tender our heartfelt thanks to the Hon. Cassius M. Clay, of Kentucky, for his manly and able vindication of the rights of man; and most heartily do we sympathize with him in the glorious work of freeing his native State from the bitter curse of slavery.

Resolved, That a copy of the foregoing resolution be signed by the secretaries of this convention and forwarded to Mr. Clay.

Resolved. That our confidence in the ability, integrity and purity of motives of the Hon. Leicester King, for Congress, is unshaken, and that we cordially invite him to deliver an address before the Association at Newark, at any time it may suit his convenience.

Resolved, That a copy of the foregoing resolution, be forwarded by the Central Committee to Mr. King, with a request that he will name a time for meeting with us.

Resolved, That we tender our thanks to the gentlemen of the press in Newark, for the kindness and courtesy with which they have published our notices and proceedings.

On motion the report was accepted and laid on the table, after which it was taken up and the sixth resolution discussed at length by Messrs. Farmer and Robinson of Utica, and concluded, S. Wright Esq. arose and delivered a long harangue against the Locos as they call them, and against slavery; and tried to show that the Whigs were not so bad as the Democrats &c. Mr. E. replied and defended his position and recanted the charge made by Mr. White, that he was offering undue compliments to the Democratic party for their late legislation in Maine, Massachusetts, and Michigan, on the right of colored men. Mr. E. was in hopes that Mr. Wright, (—) his due, and thought the remarks of Mr. W. entirely uncalled for and out of place &c.

On motion, the resolutions were unanimously adopted, and the convention in good feeling and high hope, adjourned without day.

CURTIS HOWE, *Pres.*

JOSIAH SCOTT } *Vice Pres.*
S. RUNNELS }

THOMAS ROGERS } *Secretaries.*
LEWIS BARNES }

ANTI-SLAVERY SELECTIONS.

Letter from Judge Jay.

BEDFORD, May 1, 1843.

MY DEAR SIR,—

I thank you for your friendly letter in relation to my removal from the bench. The loss of an office which I had held for about a quarter of a century, and which I had contemplated resigning in the course of the present year, is not a matter of personal regret. My motive in holding, for so long a time, a situation which subjected me to no little inconvenience, and yielded no emolument, was a desire, to be—equal and equitable, that I could exert on the bench a wholesome moral influence. How far that belief was well founded, is for others to decide.—To myself, it is grateful to know that my official conduct, whatever mistakes I may have made, was free from any unhealthy personal partialities, and unaffected by personal antipathies, or personal considerations, any fears except that of my Maker.

To the gentlemen of the Westchester bar, generally, as well as to yourself in particular, I am deeply indebted for the kindness & courtesy with which I have been treated; & had I known at the December term, that we were not to meet again, I would have embraced the opportunity of publicly acknowledging my obligations to them, and of holding them up as models for the bench.

Under the circumstances of the case, it would be an affectation of humility to ascribe my loss of office to any dissatisfaction with my official conduct on the part of the bar or the republic. The New York *Plebian*, and the Whig with equal vehemence, for my dismissal, does not even allege a charge against me as a judge, and the editor of the Westchester Herald, notwithstanding his blind prejudice against this party, bears a flattering testimony to my ability and impartiality, and says that "moral worth" is not questioned, as he believes, "by any man in the country."

Nor have I been proscribed on account of my political party opinions, which belong to the old Washington School—I never concealed them; and they are the same now as they were when I received office from Governors Tompkins, Clinton, and Yates, and when President Andrew Jackson tendered to me an important and lucrative appointment.

For 20 years or more, I have had no connection with party politics, and have attended no party meetings. It appeared to me incumbent on a judge, to be a political partizan, and I, moreover, deserved so much profligacy, venality, and hypocritical profession in both parties, that I could not conscientiously, for myself with either. I have for years, voted for those who I believed to be the most honest of the candidates offering for my suffrage without regard to the party dogmas they professed.

That the people of Westchester had lost their confidence in me, and wished me to retire from the bench, is not pretended. On the contrary, I have the most abundant and gratifying proofs of the exceedingly of your remark, that my removal is occasioned, "in the country, with all political parties, unusual dissatisfaction and complaining."

If then, my removal has been effected contrary to the wishes of the county, and not because I lacked in ability or integrity, or even on account of my politics, it becomes a matter of public interest to inquire, with what motives and with what views the Chief Magistrate of N. York, dispenses the patronage entrusted to him by the constitution, for the good of the State.

Gov. Bouck has, in this instance, as in another far more important, only acted as the instrument of a faction which, while prating about *equal rights*, is ever ready and eager to barter the welfare, honor, and freedom of the north for southern votes.

You may recollect, that previous to my last appointment, I was permitted to hold over for a year after my term of office had expired. This extraordinary delay, in filling a vacancy on the bench was not the result of accident or inadvertency. It arose from doubts entertained by the

leaders at Albany, whether the party would gain more at the south, than it would lose in Westchester, by my removal. Mr. Van Buren was then a candidate for the Presidency, and I showed a confidential letter from one of his particular friends at Albany, to an influential democrat of this county, discussing the expediency of my removal. The letter was produced and shown by the gentleman to whom it was addressed. It was admitted by the writer that my conduct as a judge was irreproachable, and that there were no other objections to my re-appointment than my anti-slavery sentiments. My only fault in the eyes of this champion of equal rights, was that I was opposed to converting men and women into beasts of burden. Still he was apprehensive that my removal for such a cause might savor of persecution for *abstract opinions*, in other words, might be unpopular, and he wished to know what the party in Westchester deemed most expedient. After a year's deliberation and hesitation, I was re-appointed. Mr. Van Buren is again a candidate, but now he has a southern democrat for a competitor, and, his party in the State being so strong, that he can well afford to risk a little dissatisfaction in Westchester, it is deemed decent to propitiate the demon of slavery by offering a victim, however humble, on his altar.—The *Plebian*, devoted to Mr. Van Buren's election, avowed with unblushing frankness, that my reappointment would be calculated to prejudice the democratic party "IN THE EYES OF OUR SOUTHERN FRIENDS."

Thus, it seems, that in order to elevate Mr. Van Buren to the Presidency, the magistrates of the free, sovereign, and independent State of New York, must be selected with reference to the good pleasure of southern slaveholders.

Pardon, my dear sir, the egotism of this letter. I have been compelled to speak of myself, in order to expose the cant and profligacy of our demagogues, and to illustrate one of the numberless secured influences of slavery. This slavery, slavery system, which, in the south, makes merchandize of the souls and bodies of men, is, at the same time, trafficking in the politics, the religion, and the liberties of the north, and purifying whatever it touches. Against this system I have contended, as did my father before me, and the leisure Gov. Touck has given me, shall be faithfully devoted to the prosecution of the warfare.

I remain, my dear sir, truly,

Yours very respectfully,

WILLIAM JAY.

MERRITT MITCHELL, Esq.
Bedford, May. 1, 1843.

From the Emancipator.

Address to Non-Slaveholders

MR. EDITOR:—A second and large edition of the "Address to the Non-Slaveholders of the South on the Social and Political Evils of Slavery," by the Executive Committee of the American and Foreign Anti-Slavery Society, has just been published in an extra of the Reporter. The demand for the first edition soon exhausted it.—Orders are solicited for the second edition. Price, in pamphlet form, six and a quarter cents each; and in Newspaper form, three dollars a hundred, and in that proportion for large and small quantities. This address has been received with great acceptance, and appears to be doing much good, at the North as well as at the South. Application may be made to the subscribers. Although this Address bears my signature as Secretary of the Committee, I feel induced to say that it is from the pen of Judge Jay, a member of the committee, and is written with the usual care and fidelity that characterizes his labors. This pamphlet costs him more time, probably, than any Anti-Slavery production that has come from his pen.

LEWIS TAPPAN,
No. 4, Door's Building, N. York.

P. S. Anti-Slavery newspapers will benefit the cause by copying this notice.

Let every abolitionist buy at least as many as he has acquaintances at the South, and send them down.—En.

Whigs and Democrats,--Slaveholders.

Gerrit Smith Esq., has published an address "*To the Slaveholders of the county of Madison,*" New York. There is no escaping his conclusions. He says:

I address myself to you, reader, if you belong either to the Democratic or Whig party: for both of these parties, and all who belong to them are slaveholders. They are, in fact, one and the same. The laws of this Nation are what these parties choose to have them. One of both are responsible for each of our National Laws. The tens of thousands of our tell-no-tales who are held in slavery in the District of Columbia, and in Florida are so held under the laws of these parties. The prisons are built with the National moneys in the District of Columbia, the chief use of which is to facilitate the slave traffic, and that traffic, carried on by paying four hundred dollars a year each, are licensed to engage in that trade, is to be charged on these parties. That our National flag should be prostituted to the protection of the traffic in human beings, that our Nation should yield to the demands of slaveholders, and at an expense of forty millions of dollars and many lives, should carry on in Florida a war in behalf of slavery; is also to be charged on these parties. That Congress should, in the face of God and man, and in the face of that Constitution, the express design of which is to "establish justice and secure the blessings of liberty," be guilty of multiplying slave States, and of extending slavery over a large portion of the area of the present United States, is also to be charged on these parties.—In a word, that our General Government should be so administered, both at home and abroad, as to uphold, extend and perpetuate slavery, is owing to plausibly charmed-in-slave-holding parties. And, let it be borne in mind, that this will remain their character as long as American slavery remains;—for the South will not consent to come into, or continue in, even a religious party, unless such party is anti-slavery; and, if such refuses to be connected with a religious party which is not pro-slavery, it is comparatively little, that she should refuse connection with a political party, which is not pro-slavery. If the South will not permit the National Presbyterian party and the National Methodist party to say that slavery is sin; it is any thing but wonderful, that she should not permit the Democratic and Whig parties to repeal slave laws. It is but the penalty of her withdrawing from them, and so despoiling their nationality, that the former shall take ground for the slave; it can certainly be at no less penalty, for the latter to venture on the like course of righteousness.

Emigration.

Tables showing the amount of Emigration from the United Kingdom in 1842 have just reached us. They give the number of emigrants who have embarked from each of the three kingdoms, which is as follows:

From England	74,083
Scotland	18,193
Ireland	40,553
	128,314

The parts of the world to which they went were the following:—

To the United States	63,852
Texas, Central America and Buenos Ayres	363
Canada	41,375
New Brunswick, Nova Scotia, Prince Edward's Islands, &c.	12,748
West Indies	813
The Cape	587
Western Africa, Mauritius and Falkland Isles	72
Sydney	1,450
Port Philip	861
Van Dieman's Land	2,448
South Australasia	145
West Australasia	509
New Zealand	3,064
	128,344

Four fifths of the Irish Emigrants went to the British North American Colonies, the largest portion of the Scotch went to Canada and Nova Scotia, and 5-7ths of the English to the United States.

Of the English emigrants 1,508 were assisted from the Poor rates, 2,341 from funds employed by the Commissioners of Colonial Lands and Emigration, and 992 from bounties paid in New South Wales, and Van Diemen's Land.

In 1841, the number of emigrants was:—

From England	72,104
Scotland	14,060
Ireland	32,592
	118,756

The number of emigrants in 1842 was greater than in 1741 by 10,000, and exceeds a much higher proportion that from any previous year. Its extent is indeed unparalleled and astonishing, coming on less than 400 souls per diem, including Sundays. Its direction also has undergone a material change. In 1841 the Emigrants to Australasia and New Zealand, amounted to 32,550. The removal of a great number of persons, non-of-them being of the working classes, must have had a considerable effect in lightening the pressure on the market of labor; but the return does not enable us to state what proportion the women and children bore to the men.—*Quebec Gaz.*

TEMPERANCE.

SO MUCH FOR WASHINGTONIANISM.

We were stopped in the street, a day or two ago, by a Washington-cum-friend, who remarked that he was building a house. On our expressing our surprise he added, that, since he had joined the Washingtonian Society, two years ago, he had put into his money box the sum of *two hundred dollars*, which he was certainly better off for, than he would have gone—and he pointed his finger meaningly towards his mouth. He then related an incident which is worth recording. We will give it as near as possible, in his own words.

"A short time since an acquaintance from the country, with whom I had formerly been accustomed to drink, brought me some lumber for my house. Before settling, he asked me to go with him and get something to drink.

"Very well," said I.

We then went into a place where liquor is sold, and he called for that which suited him, and asked me what I would take.

"A glass of cider," said I.

"What are you a Washingtonian?

"You will think so, when you see the money with which I shall pay you," I then took from my pocket *thirty-seven dollars* in four ha'pennies, and quickly. You never saw man so astonished. He put his glass upon the counter and left it untasted."

As may be supposed, we left our friend, gratified at the effects of Washingtonianism. We had not gone far before we fell in with another Washingtonian friend, who wished to take the Gazette and pay for it in his work. He was a shoe-maker. He remarked that, as he was repairing a house he had recently purchased, it was difficult to get money for other purposes than that. On making inquiry in regard to his prosperity since he had become a Washingtonian, he said that we might judge what it was. He had purchased a piece of land for $200, a building for $50, had paid $25 for removing it, and was now fitting it up.

These two men were among the first members of the Tangor Washingtonian Society, and when they became so were very "objects." We have no doubt that many of their brethren in the city, can give as good account of themselves as they.—"So much for Washingtonianism."—*Bangor Gazette.*

From the Boston Trumpet.

A few Sundays ago, by invitation, I preached to the prisoners on Blackwell's Island. In the course of my remarks I introduced the subject of temperance, as one of the direct means by which a genuine reformation might be produced. For no small portion of the greater crimes were committed under the influence of drink. My arguments, illustrations and appeals, it seems were not in vain for on getting from the chapel several of the prisoners expressed to their keepers a wish to sign the pledge. Learning that fact, two days after I visited the prison again with temperance pledges ready for their signatures. The principal keeper seconded our plans, and gave us an opportunity to accomplish our object.

After dinner, the prisoners were marched out of their cells and arranged in order convenient to see and hear. I addressed them for some minutes, on the importance of their signing the pledge of temperance, and the best means of reforming, if they had ever indulged in the vice of drunkenness. I never saw a more attentive audience.—The pledges were laid upon a desk, and the signatures of all who desired to sign. I enforced it upon them that this should be their *free act*. We desire to compel no one—to over-persuade none, but to convince all that great good would result to them, and to humanity, if they would resolve to be temperate.

At first, there was an apparent reluctance which well nigh discouraged me. But when I reflected, I was glad it was so. It convinced me that my arguments was addressed to the pledge. After a few had signed, one came to me, and said:

"I would pledge to sign, but I don't want it known that I was ever on Blackwell's Island."

This solved the mystery. I then assured him that none should know it, if I should never be there where they signed. They then came forward with a rush.

O, my brother, it would have done your soul good, to have seen these poor fellows, and heard their expressions while writing their names, or making their marks. Each sentence was a temperance lecture.

"If it had not been for RUM, I should never have seen the inside of this building," said one.

"If I had done this ten years ago, I should not have been here, nor my family in the poor-house," said another.

"I was rich," said a third, "and happy till I began to drink. What joy to see a wife and child can bear witness to it! Ah, now I have resolved to drink no more."—

We next went to the female department.—Here the scene was still more affecting. Nearly all sign d the pledge. One old woman came to me and told me where her brother lived. "Oh, kind sir," said she, "tell you go to him and tell him I have now done what he has, on his knees, often begged me to do."

Another said, "I wish you would go and see my husband, and tell him and my children——" and her feelings overpowered her utterance.

A black girl said, she never thought of drinking; I her mistress who was a fashionable woman, sent her for wine, and used to give her some to she would not tell of it."

Several said to me, "what shall we do if we sign the pledge? We shall want to keep it—we do, when we leave this place and give up the employment?" We know nobody except those who use it, and they will not keep us unless we do. Can we find any place where we can keep away from it, and from vice?"

I assured them that all true Washingtonians would befriend them as long as they would honor the pledge, and be true to themselves. Such hesitated no longer, I am satisfied, that were a place provided where these poor outcasts could be under kind treatment and good influence, nearly all of them might be reclaimed, and humanity be cleansed from the foul stain. "Moral reform should not be so much, or so unsparingly ridiculed.

Two hundred and sixty-seven signed the pledge that day, most of whom I have reason to believe, will keep it inviolate. Twice since, temperance meetings have been held in the evening, and about two hundred more names have been added. In Sing Sing Prison six out of eight hundred have taken the pledge. Kindness is beginning to do its work. When will it be tried?

Fraternally thine,

W. S. BLAKE.

ITEMS.

THE MOB CITY.—Philadelphia is reaping a rich harvest of infamy by her acquiescence in past violence and cringing to popular outbreaks. Pennsylvania Hall is not paid for yet! "That is the best government," said the ancient Sateman "which protects the most unpopular and detested of its citizens as like with the most influential." Philadelphia permits one class to be mobbed and burnt out because she don't like them.—But she finds the mob a *two-edged* sword which cuts alike the "nuisance," she would remove and the hand which wields it. Our government is pleasing its majesty. Having handed over the keys of order to this national guard of scullions, Philadelphia, to be safe, must humbly supplicate their protection against "the state" that is a *lawless* and the "guard" will its destruction. As a rightful case nothing. What a humiliating spectacle for the world of law and all thy round about her. Ashaming and a by-word she has become for those who "blaspheming the blest." Verily she is reaping her reward. *Sptr. of Liberty.*

SMALL BEGINNINGS.—We always pity the fellow, who has by some chance got a little up in the world, looking with contempt upon the diminutive efforts of those far below him, and who are just starting to make their way to target forward. If the effort is honest and well directed, all matters very little how long it may seem, it is commendable, and should be encouraged. Our heart is now full of commiseration and encouragement in view of a little struggling infant, which is to fill itself by its own efforts from the straightened situation. We find the following in an exchange paper. Contemplate this picture with joy for the sale of that magnificent edition of an Ornithological work, unequaled in the world—ten guineas per copy, if we remember right, I audion the list of subscribers, the kings, queens, emperors, princes and nobles of Europe! All and all, and the most worthy author recently passed westward once more, but this time a distinguished company, to seek in the Rocky Mountains and the Oregon Territory the perfection of a system of natural history of the loathsome race, the most industrious, thought, and the original and unrivalled monument of the perseverance, skill and science of its wonderful author.—*Spirit of Liberty.*

BARBARIOUS OUTRAGE.—On Saturday evening last, a party of twenty or fifteen, white ruffians broke into the house of a colored man, who lives in alley near the old jail, and violated the person of his wife so inhumanly, that the poor woman died on Thursday night from the injuries the fiends inflicted upon her.

We understand that the unfortunate victim of these friends in human shape recognized one of the band, and that a colored man who happened to arrive at the house just as the ruffians were departing, also recognized several of them. With the clue to their direction, we hope our vigilant police officers will soon have the villains in custody—a summary and exemplary punishment we hope will follow as a matter of course.—*Wheeling Gazette.*

The wretches must go unwhipped of justice, of course, as black testimony is not sufficient to convict them! Is this not so?

MURDER OF A FAMILY.—A NEGRO BURNED.—We learn from the Van Buren (Arkansas) Intelligencer, of the 6th, that a family by the name of Cox was recently murdered near the Choctaw line, on the Poteau river.

Mr. Cox, the Intelligencer says, was a blacksmith, and had been working in the Indian country, either among the Creeks or Seminoles, under the employ of the United States, and had lately moved into the State and settled in Scott county, at the place where he and his family were murdered. An Indian and a Negro, who were supposed to be the murderers, were pursued and arrested in the Indian country, and were brought back and delivered to the civil authorities of Scott county. They confessed that they had committed the crime. It appears from their statements that the Indian shot Mr. Cox, and at the report of the gun, Mrs. Cox ran to the door, and the negro knocked her down with an axe and killed her, and then killed a small child and cut its head off. They then robbed the house, and found something like a thousand dollars. They were placed in jail, but the populace became much enraged, that they went to the jail and took the negro out, tied him to a stake and burned him to death.

CAN'T TAKE CARE OF THEMSELVES.—In a late number of the National A. S. Standard, James S. Gibbons relates the following.

"About a year since, I met a middle aged colored man on board one of the North river steamboats, who had been a slave the greater part of his life. He had acquired a practical knowledge of different arts, by any one of which he could get a respectable living. In the course of a few days I saw him, he owned two cooper shops, one in Troy, and one in this city, and carried on an extensive business. He had been a sloop owner, and for a long time traded between the eastern shores of the Hudson, New York, and the Chesapeake and Delaware canal, and no small part of his carrying business consisted in bringing slaves to the North, in the hold of his little vessel. He was a man of great shrewdness. Every runaway slave, at one of the locks on the canal, and contrived to escape, leaving vessel and cargo in the hands of his captors.

He was extensively known in Virginia, as a shrewd man of business—besides which he was a cooper, blacksmith, whitewasher, barber, carpenter, shoemaker, a skillful pilot and navigator, and possessed several other arts which I do not now remember."

PRO-SLAVERY.—A man was recently indicted in Kentucky, for "feeding James Monroe, a negro owing service to some one in Kentucky, whose name was unknown to the grand jury." But the court dismissed the indictment because the black law was repealed. The church however, of which he was a member, promptly voted him out of his eldership. Such conduct of churches and church members gives all their force to those who are attempting to destroy the church.—And it would be difficult to tell which are the most unreasonable, those professing christians who so belie the religion of Jesus, or those who would destroy rather than reform the church.—Both are far enough removed from the truth.—*Ob. Evang.*

THE WAY THE YANKEES GET OVER THE VIRGINIA INSPECTION LAW.—Capt. Maryatt says, the first thing the Americans do after the passage of a law is, to devise some scheme to defeat its execution and render it of no effect. Such indeed seems to be the case in regard to the Virginia inspection law to protect the slave property of her citizens against the legislation of New York. Virginia has passed a very efficient law; but Yankee ingenuity has discovered a way to evade it. A friend assures us that New York vessels now clear from Jersey City, where they procure their regular, papers, which cost them one dollar, sail from Virginia, discharge their cargoes, and return to Jersey City—thus eluding the inspection law.—*Norfolk Herald.*

ANNEXATION OF TEXAS. The Legislature of Texas—see in a preamble to certain resolutions which it has adopted in favor of adding the "lone star" to the constellation which now adorns the banner of our Union, has boldly hoisted the "impossible love of liberty," which the people of Texas have evinced by their Spartan firmness in the Alamo, and their heroic conduct at San Jacinto," adding moreover, that the "same people have proved their capacity for self-government, and something more than the inception of their free and republican Constitution and laws." To all which the Joint Committee of the Legislature of Massachusetts, to whom these resolutions were referred, thus coolly make reply—"Your committee are of opinion, that it requires something more than the *adoption* of a constitution and laws, to prove men's capacity for self-government; and something more than the incorporation into them of domestic slavery, to prove their unconquerable love of liberty."

The committee further propose the adoption of resolutions declaring that the people of Massachusetts heard the proposition to admit Texas into the Union, "as dangerous to its continuance in peace, in prosperity, and in the enjoyment of those blessings which it is the object of a free government to secure."—*Voice of Freedom.*

"We are Eight Millions."

IRELAND.—The census, which was simultaneously taken in every parish in Ireland, on a given day, in 1841, and which has occupied a considerable staff in its preparation for publication, will soon be printed and laid before parliament. A variety of curious and interesting details will be supplied for the first time. The exact amount of the population, ruled according to sex and age—the diseases which are most prevalent and fatal—the number of insane persons under restraint, with other statistical details, of the utmost value, is given with a surprising degree of accuracy. The following is a return of the population:

	Males.	Females.
Leinster	930,747	1,009,984
Munster	1,185,100	1,209,971
Connaught	707,384	711,072
Ulster	1,161,816	1,224,579
	4,010,667	4,155,606
Total population		8,175,273
In 1821, the population was		7,801,827
In 1831, it was		7,767,401
In 1841, it was		8,175,273

"The increase in England has been in the ratio of nearly 3 to 1, as compared with Ireland. This is the first time that Ireland has shewn less degree of increase than England."—*N. Y. Sun.*

Our Paper this Week

Preparations for our anniversary have prevented us from bestowing much attention on this paper. The reader however, will find some valuable communications in it. We would call attention especially to the article on our first page, on the policy of the slave power in relation to the acquisition of territory. The authors of the sneaking address lately made to the people of the South by the Oregon Committee, will find in this article a beautiful evidence of the magnanimity, the chivalry, and firm patriotism of the slaveholders, whom, they think, are justly entitled to the appellation "Chivalry of the Republic."

Mr. Lewis' article on the church, will be read with much interest, and perhaps be thought worthy of consideration even by the very indifferent and dignified authorities of his church.

It will be seen by another communication, that the mob at Cleves is still in the ascendant. The Cleves people must be a high-spirited and loving people to put themselves under the yoke of a set of ruffians, more base and wicked than savages.

A New Scheme.

The Oregon committee have lately issued an Address to the people of the United States—one part designed for the South, another, for the East, a third, for the West. We have seen only the first, and that is about as detestable a specimen of licksptittle servility, as it has ever fallen to our lot to notice. We have not time now to notice it; but, please heaven, as soon as we return, we will show it up in all its sickening infamity. The meanest slave that crouches under an overseer's lash, has more manhood in him than the author of that address, all put together.

But, what we want to call attention to now is this. We have little doubt that at the next Congress, a new compromise will be attempted—*The Southern delegation which has hitherto generally opposed any measure looking to the possession of Oregon, will withdraw opposition, if the supporters of the Oregon project, will aid them, in the annexation of Texas!* True, we have no unjudicial right to Oregon, and none to Texas—but, there is the best reason in the world, for the assumption of jurisdiction over the former, and none, for the annexation of the latter—but, *mark it!* The slaveholders see their advantage; they will not consent to any measure tending to the multiplication of free states, unless they can secure an extension of slave territory.

Give us Texas, and you shall have Oregon!—This WILL BE THE SCHEME. Will not the present attention to this villanous project? More of it hereafter.

THE NEXT NUMBER

Of our paper will be delayed, owing to an attendance at the anniversary.

NOTICES.

Fourth of July Celebration

The Anniversary of American Independence, will be celebrated at Sharon, Hamilton county.

The Declaration will be read after which an oration will be delivered by Samuel Lewis, at the Presbyterian church.

After the oration, the company will partake of a dinner provided for the occasion.

In the afternoon at 1 o'clock, the Liberty men of Hamilton county, will assemble in convention, for the purpose of nominating candidates, and making arrangements for the fall elections.—Good speaking may be expected. Every lover of Liberty and lover of Description is earnestly invited to attend.

Liberty and equal rights forever!!

PERSECUTION BY THE CHURCH.

Is was William Lyon' not Logan, who was forget out of his eldership, for feeding and aiding, a hunted fugitive from oppression, and the church that trampled Jesus Christ under foot by his base act, is as the Old school Presbyterian church of Lexington, Mansfield co.

Fair! Fair!! Fair!!!

The ladies of the African Methodist Episcopal church, will hold a fair in the said church east of Broadway, for the sale of various articles, beneficial and ornamental; to commence on Tuesday evening, the 20th inst, at 6 o'clock P. M. and continue every evening for a week or ten days. All articles and refreshments will be sold at fair prices, and no rect change will be given—a grand musical course will be given by the choir, also speeches to be delivered by several persons in the course of the fair.

CINCINNATI, June 13, 1843.

Liberty Convention.

WESBURG, June, 5th, 1843.

DEAR SIR:

The friends of liberty in the Congressional district, consisting of Brown, Clermont, &c. will meet at Sardinia, Brown co., on the 4th of July, to celebrate the day, and recommend some person for Congress in this district, worthy their support. You will please give notice in the Philanthropist to that effect, and oblige

Yours &c.

C. B. HUFER.

P. S. I hope it will be a meeting of the people.

C. B. H.

Noah Webster.

Dr. Webster has been a long time before the public as a gentleman, intimately acquainted in the various departments of society, and a short notice of the principal events of his life cannot be unacceptable to the public. He was born in West Hartford, in the state, October 10th, 1758. He was a descendant of John Webster, one of the first settlers of Hartford, who was a member of the Colonial council from its first formation, and subsequently Governor of Connecticut.

Noah Webster entered Yale College, in 1774 in his junior year, in the time of Burgoynes expedition from Canada, he volunteered his services under the command of his father, who was Captain in the *Alarm List*. In that campaign, all the members of the family, fifteen in number, were in the army at the same time. Notwithstanding this interruption in his studies, Mr. Webster graduated with high reputation in 1778. During the summer of 1779, he resided in the family of Mr. afterwards Chief Justice Ellsworth, at Hartford. Was admitted to the bar in 1781. Subsequently, he engaged in the business of instruction, and being strongly impressed with the great defects of the books then in use in elementary schools, published in 1783, at Hartford, his *First Part of a Grammatical Institute of the English Grammar.* The great success of this work, and of others of the same class, prepared by him, is well known. Mr. Webster, as a political writer. His first publication in this character at Hartford, in 1783, when the State was agitated on the subject of half pay for life to the Revolutionary army. For a series of papers in the Connecticut Courant, under the signature of Honestus, he received the thanks of Gov. Trumbull in person, and was highly complimented by other gentlemen of distinction. At various other periods of public excitement and difficulty of the day, his pen was solicited by those who were best acquainted with his full and correct information on questions of public interest; and his ability to explain and defend his own views.

His "Sketches of American Policy," published in 1784, his writing in favor of the adoption of the Federal Constitution, in defence of Washington's proclamation of neutrality, and of the treaty negotiated with Great Britain by Mr. Jay, had great influence on public opinion, and were highly appreciated. Various other topics during the period were publicly discussed by him. In 1793 he commenced a daily paper in New York, which is now called the *Commercial Advertiser and New York Spectator.*

Mr. Webster removed to New Haven in 1798, and 1807 entered the great business of his—the compiling of a new and complete Dictionary of the English language. This work he prosecuted amidst various difficulties and discouragements, and published the first edition of it in 1828. In the preparation of this Dictionary he was led to investigate to a great extent the subject of Etymology, and the relation of various languages to each other. This Dictionary has been more favorably received than, as is believed, the author ever anticipated. His other publications are too numerous to be particularly mentioned here. Dr. Webster formed no opinion without investigation, and such opinion on any subject as appeared to him, after full consideration to be correct, he never feared to express. He strongly loved his country, and was a patriot of the Washington school. He lived and died in the faith of the Gospel. For the last forty years of his life, though he had been long before a diligent student, he devoted his time to literary pursuits, with an order rarely seen in any country, and especially in this. His study was his pleasure, and pen his constant companions; and his knowledge to the last was constantly on the increase. When such a man is taken from life, much learning and wisdom will die with him.

Dr. Webster had enjoyed remarkably vigorous health till within a few days of his death. On Monday of last week he was slightly unwell, but no alarm was felt by his family. His disorder, however, took a fatal turn on Tuesday, and he gradually sunk under the attack till at the time above mentioned, in the full possession of his reason, he died with entire compo-ure and resignation.

Receipts for the Philanthropist.

From April 22nd to June 17th 1843.

J. Hall, W. Flavell, B. Bateman, J. Howells, W. Rea, J. W. Owens, A. Boone, S. A. Alley, B. Salery, P. Henkle, J. Briscoe, Dr. Woodward, J. Odell, Ta Wilson, J. C. Donnel, B. Dickerman, L. W. Knowlton, W. King, H. Booth, J. S. Lewis, B. Hawke, H. Lindsley, M. Birge, L. Marion, W. Parmales, G. Crossley, R. George, A. R. Latimer, W. Amphlett, J. Beatty, W. Farther, S. Hutchins, J. Augustine, E. B. Hicks, J. Rose, A. H. Rouse, H. Skinner, J. Bateman, J. Bunting, J. Thomas, J. Nelson, J. Tedd, D. Mendle, C. S. Griffin, V. Clark, J. Hays, W. Robinson, J. Brunsker, A. Gibbland, J. Lockhart, M. Burr, A. W. Sargent, E. Brooks, C. Stevenson, W. Fee, J. Heberling, J. H. Baird, Knight and Packard, Forbis and Macky, W. Patterson, R. Wilson, N. Woods, P. B. Sarchett, G. Grubb, S. D. Adams, E. McElroy, Dr. Hastings, W. Hall, J. Dickinson, Dr. Tibbler, W. Burdell, H. Wise, J. Simpson, Q. F. Atkins, J. Perkins, J. Davis, Mr. Franklin,—$2 each.

A. Mattoon, O. Johnson, J. Fowler, C. Shepherd, J. Jennings, W. Glessner, J. Tuttle, J. Shepherd, J. McIntyre, C. G. Dick, W. Butterworth, N. Miller, H. Shedd, A. Potts, M. Wright, W. Fradenburg, M. Hubbell, J. H. Scott, M. Tracy, Carpenter and Snow, J. Eberside, H. N. Loomis, B. F. Abels, J. Waters, I. Shower, J. Henry, A. Boyer, H. Ladd jr, D. Williams, W. Waters, B. Pearson, J. & G. Harvey, D. Hart, J. Anderson, G. S. Harris, G. W. McKeehan, S. Hollingsworth, H. Gillin, B. Robertis, C. Eberesole, A. Steele, J. Stout, T. Jones, — Skaats, J. Cope, J. C. Thompson, J. Pattens, R. Bishop, Mr. Tracy.—$1 each.

G. Brown, Ar. Wright, F. Fuller, W. Woodson, J. C. Jeffries, Wasson and Anderson, Walker and Kellogg, A. James, O. Stevens,—$3 each.

B. Pickering, R. Gilliland, R. A. Fulton, C. Bacon, J. Curtis, E. O. Rudesell,—$5 each.

J. H. Miller, J. Farr, E. W. Thompson:—$4 each.

Mr. Stewart, 28 cts., N. Griesell, J. Duvall, each, 2 50; T. Crane, 1 44; R. Morse, 2 10; S. Watts, 4 20; L. Freeman, 50 letter school, 70 cts; S. Plumb, 70 cts; W. Smith, 2 18; M. Gillespie, 75 cts; M. Ware, 6 00; D. Pollock, 1 50; Pardee and French, 4 75; J. Flanegan, 75 cts; S. Rheem, 25 cts; A. Loud, 2 50; W. Braden, 3 12; S. Smith, 2 25; G. Gardner, 50 cts; I. Brundige, 3 50; L. Barnum, 1 32; W. Edson, 25 cts; B. C. Bratly, 8 00; J. B. Day, 1 40; J. McCasky, 1 62; L. Jones, 3 60; J. Crawford, 6 00; Wright, 4 18; Scott, 46; A. H. Warner, 1 50; J. McClung, 4 84; L. Robinson, 4 16; R. Baird, 7 00.

Donations.

Wm. Robinson $5 on pledge of Mt. Pleasant Society.

S. Brooke, $6 00, on pledge of Richland co., A. S. Society.

S. P. Chase, $10; M. W. Hopkins, $5; Ohio Am. Anti-Slavery Society, $2.

NO VARIATION IN PRICES.

DODD'S HAT STORE,
Main Street, third door below Fourth Street.
CINCINNATI.

I regret to make Good Hats, such as will induce customers to leave my store without buying, but as low as I can afford, without any deviation from the price marked.

PIERPONT'S POEMS.

JUST published, by Oliver Johnson, 25 Cornhill, the Anti Slavery Poet and Jr. Pierpont, complete. The contents of the volume are as follows:

Prayer of a Slave Mother, A Word from a Petitioner, The Tocsin, The Gag, The Chain, The Fugitive Slave's Apostrophe to the North Star, Slaveholder's Address to the North Star, Slaveholder's Address to the Pilgrim Rock, The Liberty Bell, To Abolitionists, Death of Charles Follen, Hymn for the Ordination of Rev. Mr. Grimke, Hymn for the Lancaster, Prayer of an Abolitionist, Urbian the Lancaster, Prayer of an Abolitionist, Over the Slave, Ode for the Constitutional J. Q. Adams, 'I would not live alway,' Oil, in the Chilly Night.

For sale as above. Price, 20 cents, 20 per cent. discount to the trade.

PIERPONT'S POEMS.

Prior Foster.—Caution.

Some time last year, the undersigned, a committee of the colored people of Massillon, O., applied to Prior Foster, a colored man, to examine the laws of Michigan, and ascertain whether our rights were so protected there, that we could establish a manual labor school; or to see whether he could find us a suitable location for the school, and at what price. After this he was to report to us, and receive further instruction. He has never to report to the committee, though he has frequently been requested to do so. Nor has he even answered our letters. We are now informed that he has published a letter purporting on the pretence of establishing such a school, and is appropriating the money to his own use, and not for the purpose of the school, which he pretended without authority to do. We therefore dissolve our connection with the said Foster, and would caution our friends against him, as a dishonest man.

The Philanthropist, Liberty Press, Liberator, Emancipator, and other Anti-Slavery papers are requested to copy this notice.

W. M. FINN,
P. BROWN,
JACOB PALMER,
} Committee of colored people of Massillon, O.

Cincinnati Prices Current.

Flour, bbl.	4 18 a 4 25
Wheat, bushel,	65 a 68
Corn, "	17 a 18
Oats, "	25 a 28

WHOLESALE PRICES.		WHOLESALE PRICES.	
Ashes, Pearl, lb.	5 a 6	Molasses, per gallon.	
Pot, "	4 a 6	N. Orleans,	17 a 20
Almonds, s. s.	15 a 18	Sugar-house	28 a —
Alum, lb.	2½ a 3	Muscovado	37 a 40
Beeswax, lb	20 a 25	Nash, cal. bd.	7 a 25
Beans, bush	37 a 50	do.	5 a 5½
Bristles, lb.	25 a 30	Rio,	6 a 8
Crackers, "	4 1-2	Sal,	1 12 a —
Candles, per lb.		Tallow,	6 a 5
Mold,	7 a 7½	Tobacco,	
Dipt,	6 a 7	Leaf,	4 1-2 a —
Spermaceti,	25 a 30	Manufactured,	
Coffee, per lb.		10 d. 20 d.	1-4 a —
Rio,	8½ a 9	Oil—	
Havana,	9 a 10	Castor,	1 00 a 1 25
Java,	13 a 15	Olive, bbl.	6 00 a 6 50
Coal, bush.	8 a 12	Lard,	75 a 1 00
Cassia, lb.	28 a 30	Whale,	75 a 80
Chocolate, "	13 a 15	Linseed,	65 a 70
Cheese, "	5 a 6	Turpentine,	2 00 a 2 25
Cinnamon,	3 00 a 3 25	Paint,	1 50 a 2 00
Cloves, lb.	35 a 40	Pimento,	10 a 12
Cordage, per lb.		Provisions, per lb.	
Dried,	12 a 14	Bacon,	3½ a 3 1-2
Manilla,	13 a 15	Hams,	5 a 6
Copperas, lb.	2 a 3	Sides,	3 a 3
Cordwood,	2 a 2 50	Shoulders,	3 a 3
Sugar tcd.	— a 3 00	Lard,	a 5 00
Cotton, per lb.	6 a 12	Butter,	5 a 6
Camphor, lb.	1 25 a 1 37	Pork, per bbl.	
Chalk, "	2½ a 3	Mess	6 25 a 6 50
Cheese, "	5 a 6	Clear	7 25 a 7 62
Feathers,		Prime	4 50 a 4 75
Feathers,		Rump, &c.	lb 3 50 a 4 00
Hemp, bbl.	112 a 125	Ham, smoked	6 a 7 00
Hemp, cwt.	1 00 a 1 50	Rosin,	1 75 a 2 00
Hemp, lb.	4 a 5	Rice, lb.	3 a 4
Hoop, "	6 a 8	Sugar, per lb.	
Lead, pig,	3½ a —	N. Orleans	4½ a 5
Bar, "	4 a 5	Do. in bbls.	6 a 6
Lime, per bbl.	75 a 1 00	Loaf,	12 a 15
Lumber, per m.		Lump,	13 a 16
Boards,	12 a 12 25	White Hav.	9 a 11
Clear,	15 a 18	Brown,	none
Cooper,	18 a 20	Segars, per M.	
Nails,	3½ a 4	Common	60 a 75
Gunpowder, per kg.	— a 5 00	Mexican	10 a 12
Powder, lb.	12 a 15	Spanish,	10 00 a 20 00
Shot, bag	5 a 5 50	Saltpeter, kg.	A cask 6
Oil, per gallon.		Salt, per bushel.	
Linseed,	75 a 80	Kanawha	25 a 30
Castor,	1 50 a 1 75	Liverpool	18 a 18
Lard,	75 a 80	New York,	31 a 50
Sperm,	1 25 a 1 50	Turk's Island,	40 a 50
Tallow,	6 a 7	Saltpeter,	4 a 4
Paints, dry,		Shot, bag,	1 00 a 1 25
Red lead,	5 a 5½	Soap, No 1,	3 1-2 a 4
Red, lb.	3 a 4	Soap, No 2,	3 a 3
Lampblack,	4 a 12	Tea, lb.	
Ochre,	2 a 3	Imperial	65 a 70
Spanish brown,	2 a 3	Gunpowder	65 a 70
Vermilion,	25 a 30	Hyson	65 a 75
Paper, per lb.		Souchong	62 a 65
Cap, No. 1,	2 75 a 3 00	Tin, p. box	12 a 12 50
Cap, No. 2,	2 00 a 2 25	Tobacco, per lb.	
Pepper, lb.	10 a 12	Virginia	3 a 6
Pimento, "	10 a 11	Ve. Cav.	25 a 38
Provisions, per lb.		Twist	4 a 4 50
Bacon,	3½ a 3 1-2	No. 2,	3 a 3 1-2
H. hams,	5 a 6	Turpentine, gl.	75 a 1 00
Sides,	3 a 3	Yellow, lb.	5 a 6
Shoulders,	3 a 3		
Lard,	a 5 00		
Butter,	5 a 6		
Pork, per bbl.			
Mess	6

THE PHILANTHROPIST.

POETRY.

Anti-Slavery Hymn.*

BY JOHN M. ELLIS.

TUNE—Home, Sweet Home.

My rest is on high, how I long to be there,
Away from temptation, from sorrow and care,
Where the waves of oppression shall never more roll,
And peace, like a river, shall flow through my soul.

Rest, rest, sweet rest,
Where the wicked cease from troubling, the weary are at rest.

I long to sit down with my Savior at home,
Where the white man no longer says, the Indian or comes;
Where the finger of scorn we're pointed at none
Who is made in the image of God's only Son.

Rest, &c.

I've seen the poor slave writhing under the stroke,
I've heard him cry mercy! and heaven to yoke;
No mercy was found in the white man's stern breast,
I said then, O Lord, prepare him a rest.

Rest, &c.

I have said, O that I had the wings of a dove,
I'd fly from oppression to heaven above,
But checked in my wandering, I rather would stay
The time thus appointed, I'll cheerfully stay.

Rest, &c.

*Suggested by a conversation with an aged and pious slave.

Noble Conduct of two Seamen.

The generous character of a sailor is proverbial, but seldom has it fallen to our happy lot to record an act more truly noble than the following, which took place a short time ago in this city:

A poor widow woman who occupied two rooms in the lower part of Commercial Street, since the death of her husband, a few months since, has been compelled to earn a living for herself and family of young children, by taking in washing; and, with all her industry and economy, her quarterly rent became due before she could scrape together sufficient to discharge it. Unfortunately for her, the landlord was one of "Old Crumb's" school, cold and calculating, entirely without feeling. His sole business was to collect his rents, and all his recreation seemed to be to distress the virtuous. She begged of him to grant her time. He gave her two days, she asked for more and he refused, stating that unless her rent was paid before twelve o'clock on the following day, every stick of her furniture should be put out of doors.

The time arrived; when, agreeably to promise, his lackeys were seen carrying the poor widow's effects out. The poor woman prayed the unfeeling landlord to desist in his purpose, but her prayers were in vain. At length giving up entirely to despair and wounded pride, she seated herself upon her bedstead, with her little children crying around her. At this moment two jolly American tars happened by, and enjoying the work going on, the door open, the wretched woman and children weeping, immediately stopped their course, and began to reconnoitre.

"I say, shipmate," cried one, "there is some foul play in these waters—let's overhaul the craft!"

"Ay, ay!" replied the other; "I'll be bound the woman by the bed has hoisted signals of distress—let's give her a long hail."

The tars spoke to the woman, and sooned learned the whole story.

"Well, shipmate, if that land pirate had'nt ought to be lathered with hot tar, and scraped with a rusty hoop, and then keel-hauled, for laying his grappling irons on her few loose spars that are scattered about this wreck. Never mind, my good woman, we'll keep your spirits up, and we'll set you in the right course, with plenty of ballast and provisions. I say, you land lubbers, just heave there upon them things, we'll be respondents for the damage."

"How much do you owe this land pirate?"—The woman told him the amount, when Jack took from his wallet the sum in hard currency, and paid the bill, and made the woman a present of a bushel of flour, which his shipmate in the meantime, went to a butcher's shop near by, and brought back a large joint of meat, for the dinner of herself and children. They left, after receiving the woman's blessings, and wishes for their prosperity and went whistling through the streets as though nothing had happened.—*Sheet Anchor.*

The Generous Fisherman.

Translated from the French of Bethoud.

On the 15th of April, 1533, a shallop was drifting in the North Sea, at the mercy of the winds and waves which threatened every moment to overwhelm it. A woman, two children, and a sailor, were alone on the water in this frail vessel. The woman wrapped in a large cloak, under the shelter of which the children nestled themselves to her, alternately wept and prayed. The sailor having for a long time struggled with the tempest, and endeavored in vain to urge forward the shallop in his charge, had closed his arms on his breast and sunk in silent silence to the bottom, where death seemed inevitable. Through the thick mist his practised eye at length saw hope—"Land! Land!" he shouted, and re-taking his oars plied them with new vigor.

Vain! His exhausted strength could not surmount the waves, with apparent safety in his reach. His struggles to gain the shore seemed but to lengthen the distance between the boat and the strand. At length he again abandoned his hopeless labor. The quick eye of the mother detected his purpose, as he relieved his person of his heavier garments. "You will not abandon my children to perish!" she cried in agony.

The sailor looked at the wife and the little sufferers. He measured the distance to the shore with his eye, and looked over the boat's side to the waters which, here partially sheltered, seemed to boil and yest as some fierce cataract, the receding tide combatting the furious gale. To save one of those helpless ones was impossible. He ventured on no word of advice or consolation, lest his mercy should amate his judgment; but while the mother yet hoped, she should see him quit the wave with lips, and eyes pressing from their sockets, to catch a word, a breath in answer, he cut all short by diving suddenly into the sea.

The boat reeled and shivered under the momentum given it by the sailor's plunge. The mother folds the infant in the hollow of his head, watched over the forsaken. The mother clasped her little ones yet closer to her breast, and raised her eye to Heaven in an agony of prayer, too earnest to wait for words. The wave that the feared was just about to whelm her, was broken in its crest by the strange weight it bore; and as its waters neared her, a sullen—an unearthly sound broke on her quick ear, and the spray which flew across her face came blood-stained. *The dead body of the sailor who had deserted her* humped an instant against the boat's side, and then drifted from the sight of mortal man forever! He had struck upon the sharp points of rocks beneath the surface, and escaped the lingering death to which he thought he had left his companions, by a sudden and awful plunge into the presence of his Maker.

In another instant the deserted woman felt a strange sound beneath her feet. The boat was grating on the sand. Another bound before the wave, and it was fast. She sounded the water with her arm, and to her inexpressible joy, found solid earth. In an instant she stepped from the shallop, caught her infants in her arms, and aimed for the beach, which seemed at a little distance. The water deepened—to her waist—to her breast—she staggered—and she stifling bubbling cry of her children nerved her with new strength. An almost superhuman spring and she was safe again; and soon she recoiled as the earth seemed to sink under her feet, and another footstep would have plunged her into an abyss, in the very sight of her children, who, knowing her danger, had sprung from the shallop, and were hastening to her assistance. She rushed into the deep water, and falling on her face in the damp sand, she poured out her soul in gratitude to the God who had delivered her and her little ones.

She rose, shuddering with cold, now that the struggle was over, like a child, and with her children, and sobbing in discomfort, clung to her knees. The wind, as if Heaven had heard its back until her escape, increased in fury. Rain fell in torrents, and the waves drowned the shore far above the point at which she first felt solid ground. Her eye wandered in vain for help, the cold sky, the lashing wave, the bleak rock, the barren sand, mocked the hope of the mother for comfort or safety. A reaction of feeling had taken place—her heart was spilling within her.

A voice! Again, and nearer! A man upon the rocks earnestly beckoning, as if some new and imminent danger beset the fugitives from death. She saw no more, but sunk insensible upon the sand; and her children raised her sobbing and bewilder, Uoerring instinct! They did not shriek thus when she sank down to prayer.

Another moment, and the man who was shouting the warning is beside the shipwrecked mother. His kindly eye glistens with tears, he has caught the children earth by a shoulder, with more strength than gentleness, though with genial purpose, and is scrambling up the rocks. He hears the still insensible form of the mother, and as he ascends, hears his name called by her, and is dancing in an edgy of war over the very spot from which, an instant before, he had caught his unconscious burthens. The tide now as the flood, sweeps into the cavern, and another wave mounts the rocks, and the fragments of the deserted boat are fretting among the craggy points of that inhospitable shore.

In the cabin of the fisherman the mother is soon recovered from her swoon. She sits through to her children, whom she embraces again in a passion of joy. She unclasps a rich necklace from the bosom of her little daughter.—"Take this gage of my gratitude," she exclaimed, "dearer than life, and yet, I offer you to whom I owe the life of my children."

The fisherman shook his head. "I could not make use of such riches," said he, "the products of my industry are mine. To your rights and these jewels will be much more useful than to me. Retain them."

The mother took the hand of her preserver.—Young and beautiful even in the humble restoration, which the fisher's wife had substituted for her rich and drabbled clothing, her air was full of majesty. "Thank you!" she cried—"thank you! you are right. The service you have rendered cannot be paid with gold, and God, I trust, will put in our hearts to testify my gratitude in a manner worthy of you."

"Your safety will be our recompense, and we desire no other," said the fisherman, and the honest face of his wife, lighted with placid joy, bore testimony that she joined in the sentiment.

[BY REQUEST.]

Observations.

FROM THE NOTE BOOK OF A STUDENT.

No. IV.

THE AMERICAN PRESS.

"Thy spirit, independence! let me share,
Lord of the lofty and unshaken heart,
Thy steps I'll follow with my bosom bare,
Nor dread the storms that howl along the sky!"

SHOLLET.

Such should be the motto of every editor in the land. God Almighty has wisely vouchsafed to every man freedom of thought and expression, and he who attempts to take from him this boon, is a man this right, is an aristocrat at heart and an enemy to our Republican systems. The tone of the Press should be firm and inflexible—fearless and independent—and it is the duty of every man, who has the power, and unintimidated by the withdrawal of patronage; and until this state of things shall exist, it is in vain to expect that the inherent and unalienable rights of man will be known, and the knowledge tend to profitable account.

I have been led to these reflections, from the fact that there is one subject which agitates the people of this country; and upon which very few editors have the firmness to speak. I mean the subject of slavery. By this, I do not wish to be understood as advocating the wild and impracticable schemes of the *Liberty Party*, but Abolitionists have rights in common with other men—and their rights should be respected. This is the land of Liberty, the arc of Universal Emancipation, and shall our lips be fettered upon any subject?

"Shall honor bleed? Shall Truth succumb?
Shall pen and press and *soul* be dumb?
By all above—around—below,
Be ours th' indignant answer, NO!"

Then, let the conductors of the public press, as the defenders of law—as the advocates of order and virtue, and the guardians of rights, and maintain their consistency by repelling the progress of that power which has heretofore ruled, and which threatens to subvert, this free republican nation.

Free discussion is the sustaining power of a Republican government; and all the vices and corruptions that have insinuated themselves into our system, may be traced to a want of energy and manliness is the defence of free principles.

"Up then, in Freedom's manly part,
From gray-beard old to fiery youth,
And on the nations pelted heart
Scatter the living coals of Truth!"

And why not discuss the bearings and tendencies of Slavery? If it is, as southern men say, "*a patriarchal institution,*" why shrink from examination? Why fear the blaze of truth?

In this country, I fearfully hope that the time will soon come when Whig and Democrat, Abolitionist and Anti-Abolitionist, Christian and infidel, may be heard through the same Press; and when these things shall be, we need have no fears for the cause of universal liberty. Its march will be onward, and in less than a century it will cover the face of the earth as the waters do the great deep.

"The journeymen brickmakers of Philadelphia had a strike last week. They set fire to the extensive establishments of Harper and Lehman, burnt up the brick, and in the hollow of his hand, watched over the forsaken. The mother clasped her little ones yet closer to her breast, and raised her eye to Heaven in an agony of prayer, too earnest to wait for words. The wave that the feared was just about to whelm her, was broken in its crest by the strange weight it bore; and as its waters neared her, a sullen—an unearthly sound broke on her quick ear, and the spray which flew across her face came blood-stained. *The dead body of the sailor who had deserted her* humped an instant against the boat's side, and then drifted from the sight of mortal man forever! He had struck upon the sharp points of rocks beneath the surface, and escaped the lingering death to which he thought he had left his companions, by a sudden and awful plunge into the presence of his Maker.

In another instant the deserted woman felt a strange sound beneath her feet. The boat was grating on the sand. Another bound before the wave, and it was fast. She sounded the water with her arm, and to her inexpressible joy, found solid earth. In an instant she stepped from the shallop, caught her infants in her arms, and aimed for the beach, which seemed at a little distance. The water deepened—to her waist—to her throat—she staggered—and the stifling bubbling cry of her children nerved her with new strength. An almost superhuman spring and she was safe again; and soon she recoiled as the earth seemed to sink under her feet, and another footstep would have plunged her into an abyss, in the very sight of her children, who, knowing her danger, had sprung from the shallop, and were hastening to her assistance. She rushed into the deep water, and falling on her face in the damp sand, she poured out her soul in gratitude to the God who had delivered her and her little ones.

She rose, shuddering with cold, now that the struggle was over, like a child, and with her children, and sobbing in discomfort, clung to her knees. The wind, as if Heaven had heed it back until her escape, increased in fury. Rain fell in torrents, and the waves drowned the shore far above the point at which she first felt solid ground. Her eye wandered in vain for help, the cold sky, the lashing wave, the bleak rock, the barren sand, mocked the hope of the mother for comfort or safety. A reaction of feeling had taken place—her heart was spilling within her.

A voice! Again, and nearer! A man upon the rocks earnestly beckoning, as if some new and imminent danger beset the fugitives from death. She saw no more, but sunk insensible upon the sand; and her children raised her sobbing and bewilder, Uoerring instinct! They did not shriek thus when she sank down to prayer.

Another moment, and the man who was shouting the warning is beside the shipwrecked mother. His kindly eye glistens with tears, he has caught the children earth by a shoulder, with more strength than gentleness, though with genial purpose, and is scrambling up the rocks. He hears the still insensible form of the mother, and as he ascends, hears his name called by her, and is dancing in an edgy of war over the very spot from which, an instant before, he had caught his unconscious burthens. The tide now as the flood, sweeps into the cavern, another wave mounts among